

THE SPEROS BASIL VRYONIS CENTER FOR THE STUDY OF HELLENISM

NEWSLETTER / FALL 1993 VOLUME 3 NUMBER 2

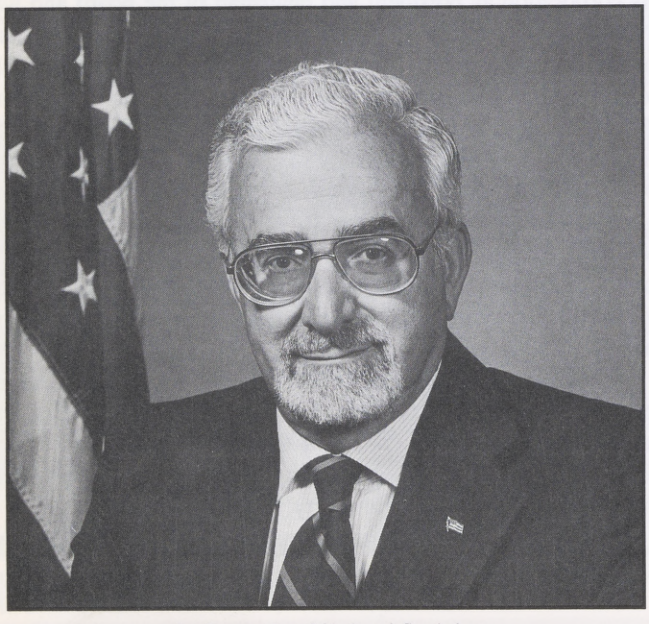
AMBASSADOR SOTIRHOS DONATES COLLECTION TO THE VRYONIS CENTER

Former U.S. Ambassador to Greece Michael Sotirhos has graciously given the Vryonis Center a large collection of books acquired during his tenure as ambassador from September 1989 to February 1993 and an archive of papers pertaining to his years in Athens.

The Center would like to extend its gratitude to Ambassador Sotirhos for this very generous gift which will greatly enhance the library's archival collection and its rapidly-growing collection of books on all aspects of the study of Hellenism.

The 700 books in the collection are primarily on the art, history, literature, and religion of Greece. These volumes, Ambassador Sotirhos said, have provided him with valuable insight into many aspects of the world of Greece, insight

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Ambassador Michael Sotirhos

A NOTE FROM THE DIRECTOR

The collapse of communism in the former Soviet Union, Eastern Europe, and the Balkans constitutes one of the most important developments in the course of the twentieth century.

Historically, there has been intense interaction between the Greek world and the peoples of these regions. The impact of Byzantium on the Slavic peoples has been profound. In the aftermath of communism's collapse, the reawakening of the Orthodox faith and culture in Serbia, Bulgaria, Rumania, Ukraine, and, above all, Russia points to the lasting legacy of Byzantium among the Slavic peoples. Cognizant of this, the Vryonis Center has undertaken a series of activities concerning the Slavic world which fall within the scope of the Center's academic objectives.

On May 1, 1993, the Vryonis Center organized a one-day seminar in Sacramento entitled "The Balkans in Crisis" (see page 9). Special emphasis was placed on the conflict in the former Yugoslavia and the "Macedonian Question." The participants in this seminar were from Serbia, Bulgaria, Rumania, Turkey, and the United States. The conference was quite timely, as,

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AMBASSADOR SOTIRHOS DONATES COLLECTION TO THE VRYONIS CENTER

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which proved very useful to him as ambassador. The majority of the books were presented to him by the authors themselves while he was ambassador.

The Sotirhos archival material includes the ambassador's correspondence and documents he acquired in conjunction with his public appearances and interactions with the Greek people. In the future, Ambassador Sotirhos will be donating some 10,000 articles from the Greek press which chronicle his activities as ambassador and include news about the U.S. embassy in Greece during the years he served at this post. The articles are arranged in chronological order in some 70 volumes, and each article is accompanied by an English summary of its contents. This material, which can be consulted in conjunction with the Sotirhos archives, will be a valuable research tool for students of modern Greek affairs. In addition, the ambassador will be giving the Center a large collection of plaques, medals, and medallions which he received from a variety of sources, including the numerous municipalities he visited, organizations which invited him to be their guest at various events, and commanders of U.S. naval vessels visiting Greece.

First Greek-American Ambassador in Athens

Ambassador Sotirhos was the first Greek American to serve as U.S. ambassador to Greece. His father was born on the island of Kythera and his mother was originally from the island of Melos.

During his tenure in Greece, the ambassador enjoyed observing and studying the ways in which modern Greece has been influenced by various aspects of ancient Greece. "I don't think the principles of life established by the ancient Greeks differ very much from those of the people of modern Greece," he said. "It was a startling revelation to me that so many of the values, theories, problems, goals, and achievements of the ancient Greeks are very much in evidence in the Greece of today," he noted. The ambassador added that the link between ancient and modern Greece is also apparent in the pride felt by the Greek people with regard to their heritage.

Ambassador Sotirhos said that he and his wife Estelle traveled extensively throughout Greece during his ambassadorship, visiting the mayors, nomarchs, and clergy of each region in order to "solidify the friendship between the United States and the Greek people."

The ambassador considers his efforts to accelerate the pace of cultural exchanges between Greece and the United States to be an important aspect of his years as ambassador. During this period, arrangements were made to bring exhibits from the National Gallery of Art in Washington, D.C., and from the Metropolitan Museum of Art in New York to the National Art Gallery in Athens. In turn, the National Gallery and the Metropolitan Museum hosted a large exhibition of classical Greek sculpture entitled "The Greek Miracle," which included numerous pieces from museums throughout Greece. The ambassador was also instrumental in expanding the number of performances by American musicians in Greece, involving a wide range of talent.

Ambassador Sotirhos actively supported the activities of the Fulbright Scholar Program in Greece, meeting with the candidates selected through the program before they traveled to the United States to conduct their research. Since the program began in 1947, he said, about 3,500 Greeks have been selected to be Fulbright Scholars.

Estelle Sotirhos is also a Greek American, with maternal roots in Sparta and paternal roots in Aegion. During the years the ambassador and his wife lived in Athens, Mrs. Sotirhos created and spearheaded a movement to establish the first bone-marrow transplant center in the Greek capital for children with cancer. Through the efforts of Mrs. Sotirhos and others, a committee named "Elpida" (Hope) was set up in Greece in 1990 for the purpose of launching a fundraising campaign to enable completion of the project. Hostels were established to house the families of children brought to the clinic for treatment from villages around the country. In the fall of 1992, the center was inaugurated in the Saint Sophia Children's Hospital in Athens.

Following the return of Ambassador and Mrs. Sotirhos to the United States early this year, the ambassador was appointed to the Leadership Committee of the James A. Baker III Institute for Public Policy at Rice University in Houston. He is also a member of the board of directors of the Alexander S. Onassis Public Benefit Foundation and the Atlantic Bank of New York, and is a consultant to several multinational corporations.

Michael Sotirhos was born and raised in New York City. Upon graduation with honors from the Bernard M. Baruch School of Business and Civic Administration of the City College of New York, he and other individuals formed the predecessor to the Ariston Group which had varied interests, including real estate, commercial interior design, and construction. He served this corporation as president and chairman of the board and was involved in other business ventures until 1985 when he was appointed U.S. Ambassador to Jamaica by President Ronald Reagan. In 1989, the Jamaican government bestowed the prestigious Order of Jamaica, with rank of Commander, on Ambassador Sotirhos. That year, President George Bush appointed him U.S. Ambassador to Greece.

Ambassador Sotirhos also served in various capacities in the administrations of Presidents Richard Nixon and Gerald Ford, including appointment to the Presidential Commission on Voluntary Services and the National Advisory Council on Small Business.

In addition, he has served on the New York State Commission on Architecture and has been president of the Greek Orthodox Archdiocesan Cathedral, the New York Juvenile Diabetes Foundation, the United Greek Orthodox Charities, and the Republican Party's Ethnic Division.

Michael and Estelle Sotirhos currently reside in both New York and Florida.

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SOTIRHOS COLLECTION

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The following is a sampling of the books in the collection donated by Ambassador Michael Sotirhos:

Antourakes, Georgios B. *Christianike Zographike* (Christian Painting). Athena: Despoina D. Maurommate Ekdoseis, 1990.

Arapoglou, Evita. *The A.G. Leventis Collection: 19th and 20th Century Greek Paintings*. Athens: A.G. Leventis Foundation, 1989.

Efthimiou, Rev. Miltiades B., and George A. Christopoulos, comps. and eds. *History of the Greek Orthodox Church in America*. New York: Greek Orthodox Archdiocese of North and South America, 1984.

Gudiol, Jose. *Domenikos Theotokopoulos, El Greko, 1541-1614*. Athena: Emporike Trapeza tes Ellados, 1990.

Hypourgeio Politismou/Ministère de la Culture, Ethnike Pinakotheke/Pinacothèque Nationale. *Hellenike Zographike 1968-1988/Peinture Grecque 1968-1988* (Greek Painting, 1968-1988). An exhibit in Brussels in October-December 1988. [Athens]: Ethnike Pinakotheke, 1988.

Kalokyres, Konstantinos D. *Byzantinai Ekklesiai tes Hieras Metropoleos Messenias* (Byzantine Churches of the Holy Metropolis of Messenia). Thessalonike: [Barousiades], 1973.

Kazantzakis, Helen. *Nikos Kazantzakis, A Biography Based on His Letters*. Translated by Amy Mims. Oxford: Bruno Cassirer, 1968.

Kokkines, Speros, ed. *Anthologia Neohellenikes Poieses (1708-1989)* (Anthology of Modern Greek Poetry, 1708-1989). Athena: Bibliopoleio tes Estias, 1989. 4th ed.

Kornaros, Vitzentzos. *Erotokritos*. Kritike Ekdose, Eisagoge, Semeioseis, Glossario, Stylianos Alexiou (Erotokritos. With Critical Commentary, Introduction, Notes, and Glossary by Stylianos Alexiou). Philologike Bibliotheke - 3. Athena: Hermes, 1986.

Prevelakis, Pandelis. *The Cretan*. Edited by Abbot Rick and Peter Mackridge. Minneapolis: A Nostos Book, 1991.

Raptes, Michales Alexandrou. *Epitome Historia tou Hellenikou Melodramatos kai tes Ethnikes Lyrikes Skenes (E. L. S.), 1888-1988* (Brief History of the Greek Musical and the *Ethnike Lyrike Skene* (E.L.S.) [National Opera House], 1888-1988). Athena: Ktematike Trapeza, 1989.

Simpsas, Markos-Marios. *To Nautiko sten Historia ton Hellenon* (The Navy in the History of the Greeks). Athenai: I. Peppas & Sia, 1982. 4 vols.

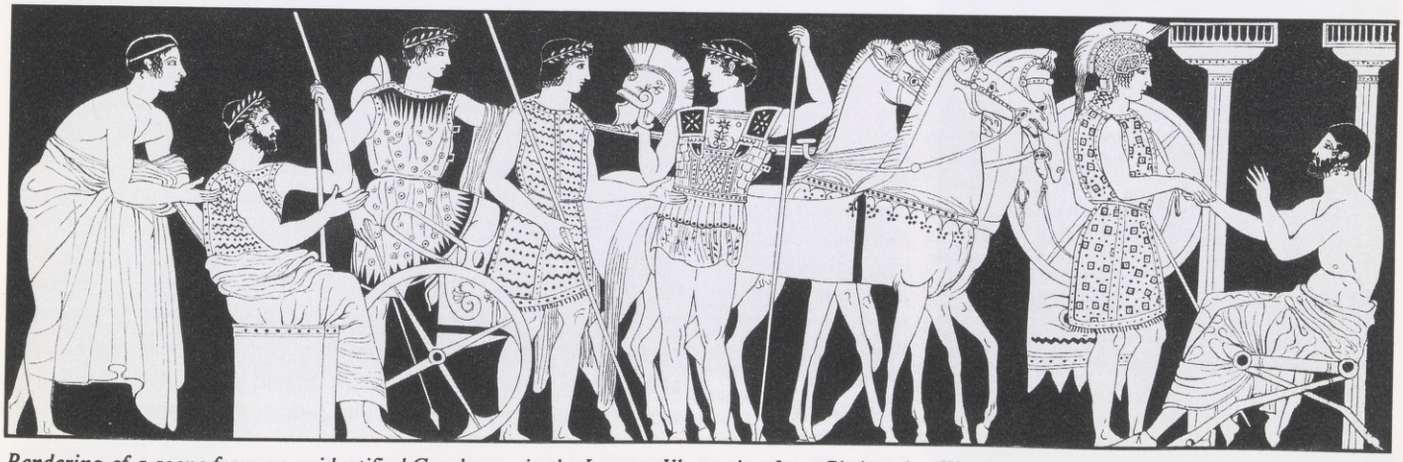
Solomos, Dionysios. *Dionysiou Solomou Hapanta* (Complete Works of Dionysios Solomos). Edited by Georgios Papanikolaou. Athena: Ekdoseis Dem. N. Papadema, 1986. 2 vols.

Tachiaos, Anthony-Emil. *Cyril and Methodius of Thessalonica, the Acculturation of the Slavs*. Thessalonike: I. Rekos & Co., 1989.

Tourkovasile-Galanou, R. *Ta Politika Kommata Meta to 1967; Koinobouleutike Periodos, 1974-1989* (The Political Parties after 1967; Parliamentary Period, 1974-1989). Athena: Ekdoseis Papazese, 1980.

Vlachos, Georgios K. *Politikes Koinonies ston Homero* (Political Societies in [the Works of] Homer). Translated by Mache Païze-Apostolopoulou and Demetres G. Apostolopoulos. Athena: Morphotiko Idryma Ethnikes Trapezes, 1981.

Yannis Tsarouchis Foundation. *Enthymemata apo ton Gianne Tsarouche tes Sylloges tou Dionyse Photopoulou, Momentoes by Yiannis Tsarouchis from the Dionysis Fotopoulos Collection*. n. p.: Ekdoseis Adam (Adam Editions), [1991].



Rendering of a scene from an unidentified Greek vase in the Louvre. Illustration from Christopher Wordsworth, Greece: Pictorial, Descriptive, and Historical, *1859.*

A NOTE FROM THE DIRECTOR

(continued from page 1)

simultaneously, a lively debate was going on in the United States regarding the situation in Bosnia.

From September 23-25, 1993, the Center was a co-organizer of a conference in Halkidiki, Greece–"Eastern Orthodoxy in a Post-Communist World"–which examined developments associated with the Balkans, Eastern Europe, and Russia (see page 5). The participants were academics and religious figures from Greece, Albania, Bulgaria, Rumania, Ukraine, Russia, and the United States. The conference was an important one since it initiated a dialogue on a subject that western, and especially American, scholarship has neglected for a long time. Indeed, the role of Christian Orthodoxy in the societies which were under communist rule and are now engaged in democracy-building has been missing from the debate which is taking place in the United States concerning Russia, Eastern Europe, and the Balkans. No meaningful understanding of these societies is possible if their cultural environment is ignored, an environment which is critically influenced by Orthodoxy. The Halkidiki conference on Eastern Orthodoxy constitutes a significant step in the study of the societies and cultures of the post-communist world.

It was the collapse of communism in Russia, more than anywhere else, that has resonated so loudly in Europe, the United States, and throughout the world. Russia and the Greek world have had historic ties. The new era that has been ushered in within post-communist Russia offers an opportunity for the renewal of the traditional Graeco-Russian spiritual and cultural bonds which have been more or less suspended during the seventy years of communist rule.

I visited Moscow at the beginning of September in order to examine the prospects for cooperation between the Vryonis Center and Russian academic institutions in fields of common interest. I would like to thank Aristide D. Caratzas, Publisher, New Rochelle, New York, for his invaluable assisance in making the trip to Russia such a productive one.



Father Ioann Economstev, chairman of the Religious Education and Catechism Department of the Moscow Patriarchate, in front of Petrofski Monastery in Moscow with Dr. Christos P. Ioannides.

I had extensive discussions with scholars at the Russian Academy of Sciences and Moscow University. We agreed that fertile ground exists for close cooperation, especially in the area of Byzantine studies. The preeminent Russian Byzantinist at the Russian Academy of Sciences, Dr. Gennadi Litavrin, has been very positive about the possibilities for collaboration between the Academy and the Vryonis Center. As a first step, it has been agreed that the Academy's Institute of Slav and Balkan Studies and the Vryonis Center will co-sponsor an international conference on "The Slavs and the Greeks" to be held from May 16-20, 1994.



Dr. Gavriel Popov, left, president of International University in Moscow, in front of his office with Dr. Christos P. Ioannides.

In addition to meeting with Russian academics, I had the opportunity to talk to representatives of the Greek community in Russia. The Greeks have had a presence in Russian lands that goes back to antiquity. In the course of the nineteenth and twentieth centuries, several hundred thousand Pontic Greeks have found refuge in Russia, Georgia, Ukraine, and Kazakstan.

Today, the most preeminent Russian of Greek descent is Dr. Gavriel Popov, the former mayor of Moscow, who is currently the president of International University in the Russian capital. Dr. Popov serves as the spokesman of the Greeks in Russia. I met with him and with other Russian Greeks and discussed the prospects for organizing a conference on "The Greeks of Russia."

While in Moscow, I also visited several churches and monasteries. Petrofski Monastery is significant, and its abbot, Father Ioann Economstev, has been appointed chairman of the Religious Education and Catechism Department of the Moscow Patriarchate by Patriarch Alexei of Moscow. I met Father Ioann, who speaks fluent Greek, at Petrofski Monastery. He and the Russian Orthodox Church are confronted with a difficult task since communism has destroyed the infrastructure of Orthodox education in Russia. Rebuilding it requires an enormous investment of human and material resources. What is clear, however, is that Russian Orthodoxy is bound to play a significant role in the spiritual and cultural life of a new democratic Russia.

Thus, over the last six months, the Vryonis Center has made a conscious effort to participate, within its means, in the intellectual and cultural dialogue between the Slavic and Greek worlds, two worlds which have had a long and historic relationship.

Dr. C. P. Ioannides
Director

EASTERN ORTHODOXY IN A POST-COMMUNIST WORLD

An important conference took place at Porto Carras in Halkidiki, Greece, from September 23-25, 1993. The conference, entitled "Eastern Orthodoxy in a Post-Communist World," was co-organized by the Vryonis Center, the Hellenic Foundation for Defense and Foreign Policy in Athens, and the Institute for Balkan Studies in Thessaloniki.

The participants were from various Balkan countries, Ukraine, Russia, and the United States. They touched upon the following main themes in an attempt to shed light on the future role of Orthodoxy in the nations of the former East Bloc and in the new countries which have emerged from the collapse of the Soviet Union, as well as in the United States as the churches of the east and the west are presented with new opportunities for cooperation:

- The Patriarchate of Constantinople
- Church and politics
- Orthodoxy in the Balkans
- The Church of Albania
- The Church of Greece
- Eastern Orthodoxy in the former Soviet Union
- Orthodoxy in the United States

The topic of the Patriarchate was addressed by Metropolitan Ioannis of Pergamon, "The Patriarchate and Its Relations with Other Orthodox Churches;" and by Vryonis Center Library Director Dr. James J. Reid, "The Ecumenical Patriarchate, the Turkish State, and the Disintegration of the Communist System."

Covering the theme of church and politics were Costas Carras, Greek shipowner and community leader in London, "The Church and Politics in a Post-Communist World;" and Dr. Elizabeth Prodromou, Vryonis Center Visiting Scholar, "Orthodoxy and Democracy-Building in the Balkans: Some Lessons from Church-State Relations in Post-1974 Greece."

The panel on Orthodoxy in the Balkans was composed of Dr. Phaedon Malingoudis, University of Thessaloniki, "Orthodoxy in the Balkans: Political Roots and Perspectives;" Dr. Asterios Argyriou, University of Strasbourg, "Orthodoxy and Islam in the Balkans;" Dr. Ioannis Tarnanidis, University of Thessaloniki, "Greece and Serbia: A Historical Perspective;" Dr. Angel Krastef, Academy of Sciences, Sofia, "The Church of Bulgaria;" and Bishop Serafim of Sibiu, Rumania, "Church and State in the Post-Ceaucescu Era."

Examining the situation concerning the Church of Albania were Dr. Basil Kontis, Institute for Balkan Studies, "A Historical Perspective;" Dr. Gramoz Pashko, member of the Albanian parliament, "Christian Orthodoxy in Albania;" Archbishop Anastasios of Tirana and All Albania, "Current Developments in the Orthodox Church of Albania;" and Dr. Apostolos Glavinas, University of Thessaloniki, "The Orthodox Church of Albania."

Developments concerning the Church of Greece were explored by Metropolitan Ieronimos of Thebes and Livadia, "Orthodoxy in Greece;" Dr. Christos Yiannaras, Panteion University, Athens, "Orthodoxy and the Cultural Crisis;" and Dr. A. Keselopoulos, University of Thessaloniki, "The Revival of Monasticism."



Speakers at the conference on Eastern Orthodoxy. From left to right, Costas Carras, Greek shipowner and community leader in London; Dr. James J. Reid, Vryonis Center Library Director; Dr. Thanos Veremis, Director, Hellenic Foundation for Defense and Foreign Policy, Athens; Metropolitan Ioannis of Pergamon; and Dr. Elizabeth Prodromou, Vryonis Center Visiting Scholar.

Eastern Orthodoxy in the former Soviet Union was the theme of the following papers: Dr. Ekaterina Genieva, Library for Foreign Literature, Moscow, "The Church Hierarchy after Communism;" Dr. Derenik Abramyan, Constitutional Commission of the Russian Federation, "The Role of the Armenian Apostolic Church in the Life and Activities of the Armenian Community in Post-Communist Russia;" Dr. Irina Kirilova, Cambridge University, "The Ecclesiastical Situation in Ukraine;" and Dr. Constantin Sigov, Franco-Ukrainian Institute for Humanities Studies, Paris, "The Orthodox Church in Ukraine: A Confused Ecclesiastical Situation."

Turning to the topic of Orthodoxy in the United States, the speakers were Dr. Demetrios Constantelos, Stockton State College, Pomona, New Jersey, "Eastern Orthodox Churches in the United States;" Archbishop Peter, Saint Vladimir's Seminary, New York, "Trends Toward Orthodox Unity in a Post-Communist World;" and Dr. Speros Vryonis, Jr.,

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GREEKS IN ENGLISH-SPEAKING COUNTRIES: CULTURE, IDENTITY, POLITICS

MAY 12-14, 1994

STUDENT UNION, REDWOOD ROOM (FIRST FLOOR)

CALIFORNIA STATE UNIVERSITY, SACRAMENTO

Organized by

THE SPEROS BASIL VRYONIS CENTER FOR THE STUDY OF HELLENISM

Co-Sponsored by

THE HELLENIC STUDIES FORUM, MELBOURNE, AUSTRALIA

Open to the public.

There is no registration fee.

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Greek immigrants landing at the Australian port of Sydney in the 1950s.

CONFERENCE ANNOUNCEMENT

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This conference is the second in a series of biennial international symposia which are aimed at promoting a dialogue among Greeks who live in countries where English is spoken.

The first conference, held from March 27-30, 1992, in Melbourne, Australia, was initiated and organized by the Melbourne-based Hellenic Studies Forum. It was co-sponsored by the Vryonis Center, the government of Greece, the government of the Australian State of Victoria, the Australian Bicentennial Multicultural Foundation, and the Hellenic Canadian Congress. The participants in the Melbourne conference recognized the need to institutionalize the productive dialogue that had taken place during the three-day event, and thus agreed to resume the dialogue every two years in a different Anglophone country.



A gathering of Greeks, including brides, in front of a smelter in Garfield Utah, 1912. From Helen Z. Papanikolas, "The Exiled Greeks," in The Peoples of Utah, *edited by Helen Z. Papanikolas, 1981.*

The focus of the Melbourne seminar was broad, and it served the purpose of determining which issues should be explored in more detail. The Sacramento seminar will have a narrower focus, that of examining the question of identity and the role of Greeks in the political process in Australia, the United States, Canada, and England. These countries form a coherent unit as they are all linked by Anglo-Saxon culture and western Democratic institutions. It is these countries, as well, that have the largest Greek communities in the diaspora.

Greeks have made significant advancements as members of the societies of English-speaking countries. Each of these countries has a dynamic cultural environment, and, in the United States, for example, the "melting pot" concept is giving way to the idea of a cultural "mosaic." The conference discussions will explore what it means to be "Greek" in the changing cultural environment of these countries. In addressing this topic, the role of Greek communal institutions, such as the church and schools, will be examined.

As Greeks become more integrated into the socioeconomic fabric of Anglophone countries and move up the social ladder, they are taking a more active part in politics. In exploring the participation of Greeks in the political arena, the May 1994 conference will look at the political idiosyncrasies of each country in terms of how they affect the role of various ethnic groups in politics. It will also address the influence of Greek "national issues," such as Cyprus, Greek-Turkish relations, and the Macedonian question, on the politicization of diaspora communities. Since the Melbourne conference took place, the Balkan crisis, with its impact on the Macedonian question, has emerged. It is an additional challenge affecting the lives of Greeks in the diaspora as they strive to remain actively in touch with problems affecting their homeland, while meeting the challenges posed by the internal dynamics of the societies in which they live.

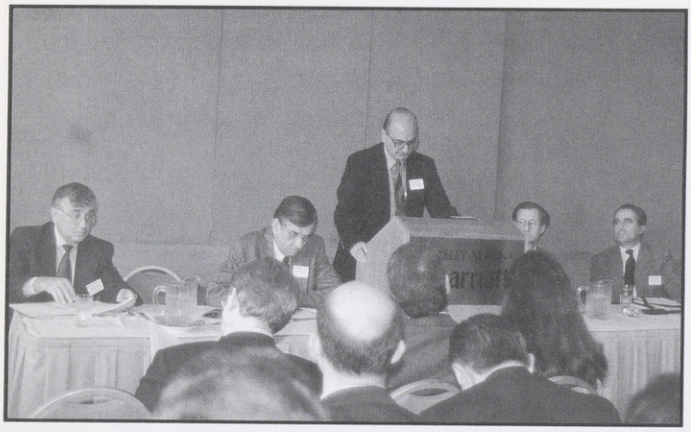
Some of the more specific issues to be addressed at the conference will be:

- Greek diaspora women in the 1990s
- The sense of "Greekness" in literature and the arts among diaspora Greeks
- Education and the Greek identity
- Hellenism and Greek Orthodoxy in the diaspora: toward convergence or divergence?
- The Greek state, the bureaucracy, and the diaspora
- Greek Americans and Greek Australians in politics
- The "Greek lobby" in Anglophone countries: achievements, problems, and prospects

Speaking at the conference will be academics, politicians, writers, journalists, and clergymen from Australia, the United States, Canada, England, Greece, and Cyprus.

For more information about the conference, please contact the Vryonis Center, 3140 Gold Camp Drive, Suite 50, Rancho Cordova, California 95670; telephone: (916) 631-9099; fax: (916) 631-7175.

VRYONIS CENTER CO-SPONSORS MGSA SEMINAR IN BERKELEY



Dr. Harry J. Psomiades, Vryonis Center Visiting Scholar, presents a paper at the MGSA conference. Seated from left to right are Dr. Nikolaos Stavrou, Howard University; Dr. John Petropoulos, Amherst College; Dr. Van Coufoudakis, Indiana University-Purdue University, Fort Wayne; and Dr. John Iatrides, Southern Connecticut State University.

The Modern Greek Studies Association is a U.S.-based organization composed of academics and other professionals involved in the dialogue on all facets of contemporary Greece. Every two years, the MGSA meets in a different city in the United States. The venue for the meeting is a three-day seminar in which speakers from the United States, Greece, and other countries present papers on current developments in their fields of expertise.

This year, the seminar was held in Berkeley, California, from October 28-30, and the theme was "Greeks and Others: the Nation, the Region, the Diaspora." The local co-sponsoring organizations were the Center for Modern Greek Studies at San Francisco State University, which is directed by Dr. Thanasis Maskaleris; and the Vryonis Center, directed by Dr. Christos P. Ioannides. More than 90 speakers presented papers at the event, which took place at the Berkeley Marina Marriott Hotel overlooking San Francisco Bay.

Among the topics discussed at the conference sessions were: Greece and the Post-Communist Balkans; defining "self" and "other" in contemporary Greece; antiquity and identity in the development of modern Greece; song, dance, and music in the folk cultures of Greece and the Balkans; Greeks and America: experiences and interactions; the construction of Greek nationalism; Greece in Europe, Europe in Greece; and Greeks as "others" in the eastern Mediterranean, a panel chaired by Dr. Christos P. Ioannides.

Plenary addresses were given by Dr. Nikiforos Diamandouros, professor of political science, University of Athens, on "The Dialectics of Ambivalence: Images of the Greek 'Self' and the European 'Other' in Contemporary Greek Culture;" and by Dr. Speros Vryonis, Jr., professor of history, Alexander S. Onassis Center for Hellenic Studies, New York University, whose topic was "Do the Greeks Have a History and a Culture?"

A banquet was organized by the United Hellenic American Societies of Northern California (UHAS) and the Center for Modern Greek Studies at San Francisco State University, in conjunction with the MGSA symposium. At the banquet, the Oxi Day Award was presented to California State Senator Nicholas C. Petris, a member of the Vryonis Center Board of Trustees, in recognition of his outstanding leadership in the Greek-American Community. This award is given annually by UHAS. The keynote address at the banquet on "The Language of Freedom—Greece's Glorious Treasure" was given by Dr. Marianne McDonald, professor of Classics and theater, University of California, San Diego.

Additional sponsors of the MGSA conference were the following departments of the University of California, Berkeley: Center for Middle Eastern Studies; Center for Western European Studies; Department of Near Eastern Languages; Balkan Studies Group; Center for Slavic and East European Studies; and Modern Greek Program, Department of Comparative Literature. The following organizations also sponsored the event: Modern Greek Studies Foundation, San Francisco; Hellenic American Professional Society, San Francisco; Democritos Professional Society, San Jose; and UHAS.

EASTERN ORTHODOXY

(continued from page 5)

Alexander S. Onassis Center for Hellenic Studies, New York University, "The Visit of Patriarch Dimitrios I to the United States in July 1990."

Moderating the various panels of the conference were Dr. Thanos Veremis, Director of the Hellenic Foundation for Defense and Foreign Policy, Athens; Dr. Anthony-Emil Tachiaos, University of Thessaloniki; Dr. Yannis Koliopoulos, University of Thessaloniki; Dr. Paschalis Kitromilides, University of Athens; Costas Carras; and Vryonis Center Director Dr. Christos P. Ioannides.

Following the conference, the men who presented papers spent two days on Mount Athos, while the women speakers visited Ormilia Monastery near Thessaloniki.



Speakers at the conference on Eastern Orthodoxy. From left to right, Dr. Paschalis Kitromilides, University of Athens; Dr. Christos Yiannaras, Panteion University, Athens; Archbishop Anastasios of Tirana and All Albania; Dr. Thanos Veremis, Director, Hellenic Foundation for Defense and Foreign Policy, Athens; Archbishop Peter, Saint Vladimir's Seminary, New York; Dr. Speros Vryonis, Jr., Alexander S. Onassis Center for Hellenic Studies, New York University; and Dr. Irina Kirilova, Cambridge University.

THE BALKANS IN CRISIS: A CONFERENCE

On May 1, 1993, the Vryonis Center organized a conference on "The Balkans in Crisis" at California State University, Sacramento.

The event was co-sponsored by the Humanities Department of the university. The Vryonis Center extends its thanks to Dr. Steven Harris, the chairman of the department, for this co-sponsorship, and to Dr. Bradley P. Nystrom, who is also in the department, for his efforts in coordinating the seminar. Dr. Nystrom serves as a liaison between the university and the Vryonis Center.

The Center would also like to thank Dr. Donald Gerth, the president of the university, for the support he gave to the conference. It looks forward to continuing and expanding its cooperation with the university under his leadership. The conference was opened by Dr. Gerth who emphasized the importance of the topics being discussed and shared observations he had concerning the former Yugoslavia, stemming from the period he spent in the region during the early 1970s.



Speakers at the Balkan conference. Back row, from left to right, Dr. Van Coufoudakis, Dr. James J. Reid, Dr. Speros Vryonis, Jr., Dr. Henri Barkey, Dr. Christos P. Ioannides. Front row, from left to right, Dr. Stephen Fischer-Galati, Dr. Maria Todorova, and Dr. Dimitrije Djordjevic.

Welcoming the conference participants, Dr. Christos P. Ioannides, director of the Vryonis Center, said the purpose of the event was to contribute to a meaningful debate on the situation in the Balkans and enhance the understanding of those in attendance regarding the historical framework for the rich cultural heritage and the ethnic and cultural diversity of the region. It is an area, he said, with a history spanning four millennia, involving Greeks, Albanians, Serbians, Croatians, Bulgarians, Rumanians, and Turks, as well as the influence of Byzantium, Greek Orthodoxy, Serbian Orthodoxy, Catholicism, and Islam.

The crisis in the Balkans, Dr. Ioannides said, has called attention to a significant gap in the university curricula in the United States, namely, the sparse coursework available on the study of the Balkans and their history. He noted that this is one of the factors that has contributed to a rather "superficial" understanding of the Balkans in the United States and has generated confusion in Washington regarding its course of action in the region.

Speaking at the conference were a group of seven experts on the Balkans from the United States and the Balkans themselves. It is hoped that the summaries of their speeches that follow will contribute to the dialogue that is underway to gain a better understanding of the tragedy taking place in the Balkans and the reasons why peace has been so elusive in the region.

Prior tempore fortior iure. Some Ethnogenetic Theories of Greeks, Rumanians, Bulgarians, and Turks in the Nineteenth-Twentieth Centuries

Keynote Address by Dr. Speros Vryonis, Jr.
Professor of History,
Alexander S. Onassis Center for Hellenic Studies,
New York University

As nationalism evolved and nation states emerged, Greeks, Turks, Bulgars, and Rumanians, as well as others, found themselves competing for the same history, since, in nationalist thought, this history came to be connected not only with a people and a land, but also with an older civilization, Dr. Vryonis said.

In this romantic nationalism, the antiquity of a people, language, civilization, and land came to be a legitimizing element in political and territorial claims. Thus, Dr. Vryonis said, the slogan became "Prior tempore fortior iure" (that which is earlier in time has greater legal claim). In other words, the more ancient the historical presence of a people in the Balkans or Anatolia and the more ancient their cultural monuments, the stronger, they believed, were their present-day claims on territory and political status. Thus, history often became a weapon for the implementation of political agendas, with a corresponding distortion of the facts to fit the political aims of rising national groups and states.

In the light of these presuppositions, Dr. Vryonis analyzed the linguistic ideas of the Greek philologist George Mistriotis which emphasized the following: the historical continuity of the Greek people through the resurrection of the ancient Greek language; the debate over the continuity and discontinuity of the habitation of the Rumanian people in

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Transylvania-Dacia from antiquity to the present; the new theory of the tripartite ethnogenesis of the Bulgarian people via the Thracians, Slavs and Protobulgars; and the newer theories of Turkish and world history as propounded by Kemalist governmental programs via the Turkish Historical Thesis and the Solar Linguistic Theory.

Dr. Vryonis argued that Greeks, Rumanians, and Albanians attempt to display their historical continuity from antiquity to the present. Turks, Bulgars, and Slavo-Macedonians, he said, are forced to display their "historical" continuity backward into antiquity from their first appearance in the Balkans or Anatolia in the Middle Ages. In all cases, antiquity of historical appearance in the Balkans and Anatolia and habitation of these regions are reckoned as important legitimating factors with regard to claims on history, territory, and political existence itself, he concluded.

Turkey and the Balkans: The Management of Uncertainty

Dr. Henri Barkey
Middle East Institute
Columbia University

Turkey does not have a well-conceived and articulated policy in the Balkans, according to Dr. Barkey, although there are those in the region who argue that the Turkish government is intent on building a "Turkish empire from the Adriatic Sea to the Great Wall of China" that threatens the interests of Serbia, Greece, and others. By "well-conceived," Dr. Barkey said that he was referring to a policy which has long-term goals and has obtained a modicum of consensus within the foreign policy elite and the population at large. In general, he said, Turkey's policy in the Balkans has been characterized by extreme caution and exasperation.

To better understand Turkish foreign policy in the Balkans, he said, one needs to look at Turkey in the context of the changing international order. The end of the Cold War has undermined the one constant in Turkish foreign policy: Turkey no longer shares a border with its old nemesis the Soviet Union. This development has opened a great many new opportunities for Turkey, such as those in the new Turkic-speaking Central Asian states, Russia, and the Caucasus, and even in the Balkans, the professor noted. On the other hand, with security issues no longer as important as they were, Turkey's geostrategic position has lost some of its significance. The same thing has happened to Greece, but, unlike Greece, Turkey is not a member of the European Community, he said. Therefore, Turkey is in the midst of trying to redefine its relationship to the West to which it is still intimately attached, he added.

In this respect, the timing of Yugoslavia's breakup has been less than optimal for Turkey, Dr. Barkey said. While the plight of Bosnia's Muslims has been an important domestic political issue, Turkish involvement in that conflict has been minimal, he argued. This is, in part, because of the recognition that greater interference would inflame passions, he said. More importantly, geographic and juridical problems have made involvement either impossible or too risky politically. Finally, Turkish decision makers have been distracted by a more pressing problem: the domestic Kurdish insurrection, he concluded.



Greek gentlewoman of Pera, a suburb of Constantinople, second half of the sixteenth century. Illustration from Traian Stoianovich, Between East and West: The Balkan and Mediterranean Worlds, Vol. 2, Economies and Societies: Traders, Towns, and Households, *1992.*

The Macedonian Question and Its Importance to Greece

Dr. Van Coufoudakis
Professor of Political Science
Associate Vice-Chancellor for Academic Affairs
Indiana University-Purdue University, Fort Wayne

No evidence of a cultural heritage other than Hellenic has ever been found in any section of classical Macedonia, including those in present-day Bulgaria and in the Former Yugoslav Republic of Macedonia, Dr. Coufoudakis said.

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The Slavic and Bulgarian invasions of the Balkans took place between the sixth and ninth centuries A.D., some 900-1200 years after the lifetime of Alexander the Great. Thus, for Greece, Macedonia remains the designation of a geographic region, not that of a national group, Dr. Coufoudakis stated. The present territorial division of the Macedonian region was affirmed by the Treaty of Bucharest in 1913, ending the Second Balkan War. Greece received nearly 52 percent of the region, with Bulgaria and Serbia receiving 12 percent and 35 percent respectively.

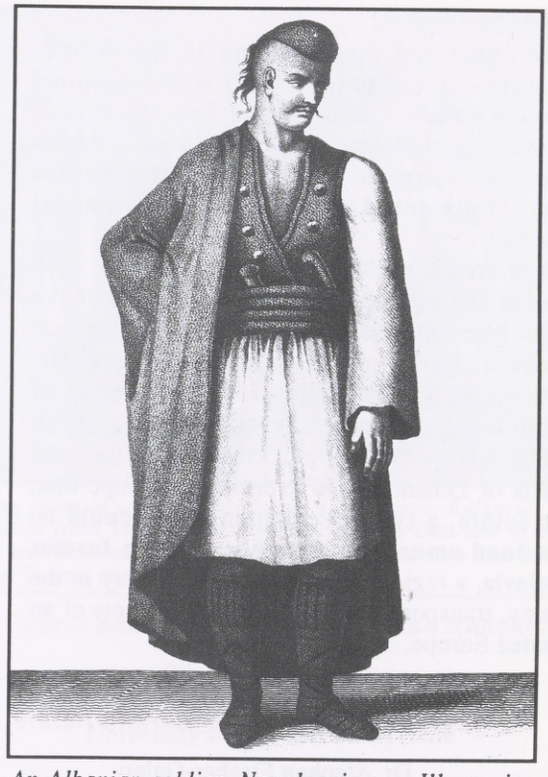
The decision of the Communist Party of Yugoslavia to recognize the existence of a separate Macedonian nationality determined the evolution of the Macedonian issue. Yugoslavia claimed the presence of large numbers of Slavo-Macedonians in Greece and, during the Greek Civil War, it supported the Greek communist guerrillas and attempted to bring Greek Macedonia into a Slavic Balkan confederation, he said.

In 1945, Belgrade recognized the Slavic inhabitants of its section of Macedonia as one of the national groups of Yugoslavia and created for them an officially approved language and alphabet. The transformation of the local dialect into a Slavic Macedonian language was a necessary step in the development of a Macedonian national consciousness. In addition, the Yugoslav government created an independent Macedonian Orthodox Church, Dr. Coufoudakis noted.

In 1990, the Yugoslav government accused the governments of Greece and Bulgaria of violating the rights of their so-called Macedonian minorities and called on both countries to recognize the existence of a Slavo-Macedonian minority which is entitled to specific rights. It claimed that there was a Slavic Macedonian minority in Greece consisting of 230,000 people.



Scene of the shore of the Danube at Smederevo, 25 miles southeast of Belgrade, 1859. Illustration from Traian Stoianovich, Between East and West: The Balkan and Mediterranean Worlds, Vol. 2, Economies and Societies: Traders, Towns, and Households, *1992.*



An Albanian soldier, Napoleonic era. Illustration from Traian Stoianovich, Between East and West: The Balkan and Mediterranean Worlds, Vol. 1, Economies and Societies: Land, Lords, States, and Middlemen, *1992.*

Yugoslavia's violent disintegration and Macedonia's declaration of independence and quest for recognition by the international community in 1991 have created serious concerns in Athens, Dr. Coufoudakis said. Greece claims that recognition of a state that calls itself Macedonia poses a threat to Greece. Since 1991, the Community has been embroiled in the debate over the recognition and denomination of the republic.

The Suicide of Yugoslavia

Dr. Dimitrije Djordjevic
Professor Emeritus of Balkan History
University of California, Santa Barbara

Dr. Djordjevic presented an overview of the Balkan crisis, referring to it as a "tragic, fratricidal, civil, ethnic, religious, tribal war" among people who are all southern Slavs and have been divided by "accidents of history." He discussed the role of the media in influencing public perception of the crisis, noting that international public opinion often employs a "double standard" in viewing the situation in the former Yugoslavia. For example, he said, the European Community has "approved the breakup of the multinational Yugoslavia but wanted to enforce a unitary multinational Bosnia."

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He compared the situation in the former Yugoslavia to that unfolding in Azerbaijan and Nagorno-Karabakh, Moldova, and Armenia, as well as to the Cyprus dispute that has been going on for almost forty years. He stressed the danger that the Balkan crisis could easily spread to adjacent countries.

In reference to the proposals which have been made for lifting the arms embargo against the Bosnian Muslims and launching air strikes against Serbian artillery emplacements in Bosnia, Dr. Djordjevic said that "Bosnia is a combination of Vietnam and Lebanon—the geography of Vietnam and the religious groups, ethnic groups, and conflicts of Lebanon." He expressed the hope that, in the future, a type of commonwealth could be maintained among the republics of the former Yugoslavia, a region which has a role to play in the economy, transportation network, and markets of an integrated Europe.



Voroneţ, Rumania, monastery church, 1488. Illustration from Speros Vryonis, Jr., Byzantine Studies: Essays on the Slavic World and the Eleventh Century, *1992*

Rumania's Road to Democracy: A Questionable Past, an Uncertain Future

Dr. Stephen Fischer-Galati
Professor Emeritus of History
University of Colorado, Boulder

The history of the countries of Eastern Europe, with the partial exception of the Czech Republic, is characterized by non- or anti-democratic forces seeking power as nationalists in independent states, rather than by democratic forces striving to govern democratic states, Dr. Fischer-Galati said.

In Rumania, he said, legitimacy is derived from nationalism. This nationalism, he noted, is intrinsically incompatible in most respects with the democratic standards which the United States and much of Western Europe expect to be established in the countries of Eastern Europe.

According to Dr. Fischer-Galati, when the Rumanian state was created in 1918 as Greater Rumania, the forms of democratic government were in place, but the political power was largely monopolized by old-Rumanian parties to the exclusion of all groups that could not claim a decisive role in the formation of the state. In addition, Orthodoxy, as the official religion, was a prerequisite for active participation in political life. In the 1930s, he said, the extreme right made inroads into Rumania's political life which, by 1938, resulted in the termination of the parliamentary, multiparty system, and in the establishment of a royal dictatorship, which was followed by a fascist dictatorship in 1940. The Rumanian road to democracy was briefly reopened in 1945, only to be closed again in 1946 and shut tightly until the collapse of communism in 1989.

The people's opposition to communism did not stem from the fact that the political system was undemocratic but from the fact that it was oppressive and illegitimate by virtue of being alien to the Rumanian nationalist, historic traditions. And today, Dr. Fischer-Galati concluded, "it seems fair to say that democracy is not the principal concern of contemporary Rumanians."

Social and Psychological Factors in the Collapse of the Ottoman Empire, 1821-1918

Dr. James J. Reid
Director, Vryonis Center Library

In his paper, Dr. Reid demonstrated that the social and psychological roots of twentieth-century conflicts in the Balkans can be traced back to the localism, vendettas, and vigilantism which pervaded the region during the Ottoman Empire.

In the empire, from the sixteenth to the early nineteenth century, he said, there were small, traditional, custom-based communities, which had no general law to govern intercommunity relations. The vendetta prevailed in these societies, permitting the retribution killing of one man by another as a response to a murder committed by that man's family. Retribution during this period was limited, he said.

Dr. Reid defined vigilantism as the failure of custom to regulate traditional society. In the nineteenth century, vigilantes no longer restricted retribution killing and the violence they committed increased. Vigilantes were found everywhere because communities needed to take measures to protect themselves as the empire collapsed around them.

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When the Ottoman state failed in its attempt to establish a reform army to control the empire, the state took advantage of the wave of vigilantism and relocated bands of military colonists to various regions of the empire to act as vigilantes in the name of the state.

Irregular soldiers, or well-armed state vigilantes, were organized into loosely-controlled bands and became common in all provinces of the empire, the Balkan states, and Greece, even as late as the early twentieth century, Dr. Reid stated. These soldiers tended to have more aggressive attitudes toward seeking and confronting the enemy than did soldiers in regular armies who were drilled to fight as units.

By the end of the nineteenth century, assimilationist reform programs required all culture groups of varying backgrounds to surrender their local identity for a broader cultural existence, the speaker noted. Assimilationist ideologies tended to adopt the idea of Total War, involving the eradication of an enemy people or the total assimilation of conquered peoples into a common national society. This violent assimilationism was a by-product of vigilantism because, like the vigilantes, many assimilationist reformers dispensed with law or custom and engaged in retributive acts, though now on a much broader scale, Dr. Reid said.



Countrywoman of the Canal of Zara (Zadar) on the Dalmatian coast. Illustration from Traian Stoianovich, Between East and West: The Balkan and Mediterranean Worlds, Vol. 2, Economies and Societies: Traders, Towns, and Households, *1992.*



Drawing room of a provincial family in Bebrovo, Bulgaria, 1860s. Illustration from Traian Stoianovich, Between East and West: The Balkan and Mediterranean Worlds, Vol. 2, Economies and Societies: Traders, Towns, and Households, *1992.*

The Course and Discourses of Bulgarian Nationalism

Dr. Maria Todorova
Professor of History
University of Florida, Gainesville

Dr. Todorova pointed out that the construction of a Bulgarian nation and the development of its nationalism as a full-fledged movement and ideology can be traced only after the late 1870s. She defined four phases of the development of this nationalism: (1) the program of state nationalism: unification (1878-1918), (2) nationalism in crisis: revisionism (1918-1944), (3) communism and "communist" nationalism (1944-1989), and (4) "post-totalitarian" nationalism (1989-present).

The different discourses of Bulgarian nationalism throughout the past century have essentially demonstrated a continuum with some significant differences between the separate sub-periods, Dr. Todorova said. World War II became a watershed in the development of Bulgarian nationalism, a phenomenon usually attributed to the fact that a communist dictatorship was imposed which espoused an anti- or supra-nationalist ideology. She noted that the nationalism of the period before the war can generally be defined as irredentist, while that of the postwar period was unambiguously a status quo nationalism and was pursued only as cultural nationalism, with the irredenta being dropped from the political agenda.

As with other Balkan nationalisms, Dr. Todorova stated, the pivotal problem in the Bulgarian national question was the correlation between nation and territory, or, in other terms, between ethnicity and the state. She said that all pre-1878 revolutionary propaganda, which had as its ideal the political independence of the Bulgarians, based its argument almost exclusively on national, not on historic, rights. For all Bulgarians, it was the linguistic unity which defined the term Bulgarian, i.e., the "nation."

THE VRYONIS CENTER LIBRARY

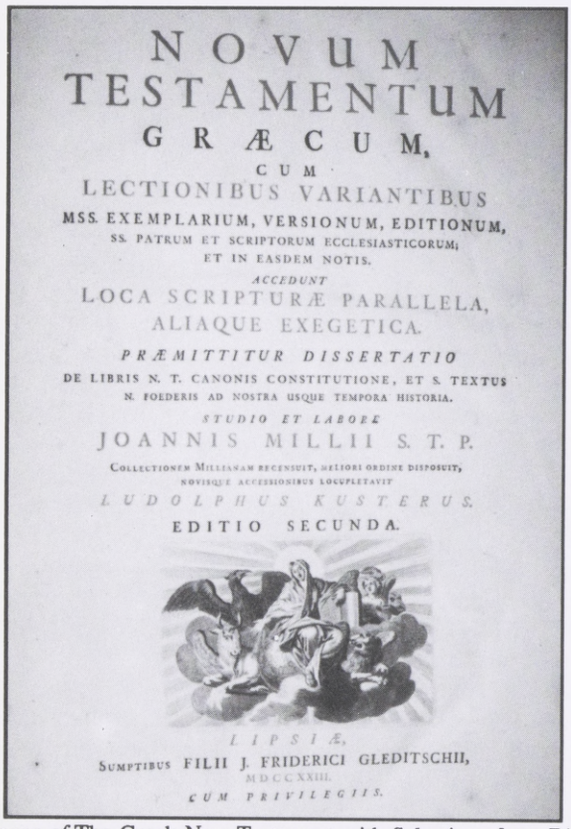
by Dr. James J. Reid, Library Director

Rare Book Collection

The Vryonis Center Library recently purchased a three-volume set of early church histories and a Greek New Testament which date to the early eighteenth century. In the classical tradition of the Renaissance and Baroque periods, these texts have a print type derived from the handwriting styles of Byzantine manuscripts, although a clearer and more recognizable print is evident.

The set of church histories has parallel texts in Greek and Latin. The tradition of editing classical texts required the translation of Greek into Latin prose and a full complement of notes in Latin by the editor. These volumes contain both elements:

Eusebii Pamphili, Socratis Scholastici, Hermiae Sozomeni, Theodoriti et Euagrii, item Philostorgii et Theodori Lectoris quae extant Historiae Ecclesiastiae (The Extant Parts of the Ecclesiastical Histories of Eusebius Pamphilius, Socrates Scholasticus, Hermeias Sozomenos, Theodoritus, and Euagrius, also of Philostorgius and of Theodorus Lector). Graece & Latine, in Tres Tomos distributae. Henricus Valesius Graecum Textum ex MSS. Codicibus emendavit, Latine vertit, & Annotationibus illustravit. Edited by Gulielmus Reading. Cantabrigiae: Typis Academicis, 1720.


NOVUM
TESTAMENTUM
GRÆCUM,
CUM
LECTIONIBUS VARIANTIBUS
MSS. EXEMPLARIUM, VERSIONUM, EDITIONUM,
SS. PATRUM ET SCRIPTORUM ECCLESIASTICORUM;
ET IN EASDEM NOTIS.
ACCEDUNT
LOCA SCRIPTURÆ PARALLELA,
ALIAQUE EXEGETICA.
PRÆMITTITUR DISSERTATIO
DE LIBRIS N. T. CANONIS CONSTITUTIONE, ET S. TEXTUS
N. FOEDERIS AD NOSTRA USQUE TEMPORA HISTORIA.
STUDIO ET LABORE
JOANNIS MILLII S. T. P.
COLLECTIONEM MILLIANAM RECENSUIT, MELIORI ORDINE DISPOSUIT,
NOVISQUE ACCESSIONIBUS LOCUPLETAVIT
LUDOLPHUS KUSTERUS.
EDITIO SECUNDA.
LIPSIÆ,
SUMPTIBUS FILII J. FRIDERICI GLEDITSCHII,
MDCCXXIII.
CUM PRIVILEGIIS.

Title page of The Greek New Testament with Selections from Diverse Manuscripts, Copies, Versions, Editions, Writings of Church Fathers and Church Historians, and Notes on Them. In Addition, Parallel Scriptural Occurrences and Other Exegetical Comments, *in Latin, edited by John Mill, 1723.*

Sokratous Scholastikou kai Hermeiou Sozomenou Ekklesiastike Historia. Socratis Scholastici et Hermiae Sozomeni Historia Ecclesiastica (The Ecclesiastical History of Socrates Scholasticus and of Hermeias Sozomenos). Henricus Valesius Graecum Textum collatis MSS. Codicibus emendavit, Latine vertit, & Adnotationibus illustravit. Edited by Gulielmus Reading. Cantabrigiae: Typis Academicis, 1720.

Theodoritou Episkopou Kyrou kai Euagriou Scholastikou Ekklesiastike Historia. Eklogai apo ton Historion Philostorgiou kai Theodorou. Theodoriti Episcopi Cyri et Evagrii Scholastici Historia Ecclesiastica, item excerpta ex Historiis Ph[i]lostorgii et Theodori Lectoris (The Ecclesiastical History of Theodoritus, Bishop of Kyros, and of Euagrius Scholasticus. Selections from the Histories of Philostorgius and of Theodorus Lector). Henricus Valesius Graeca ex MSS. Textum collatis MSS. Codicibus emendavit, Latine vertit, & Annotationibus illustravit. Edited by Gulielmus Reading. Cantabrigiae: Typis Academicis, 1720.

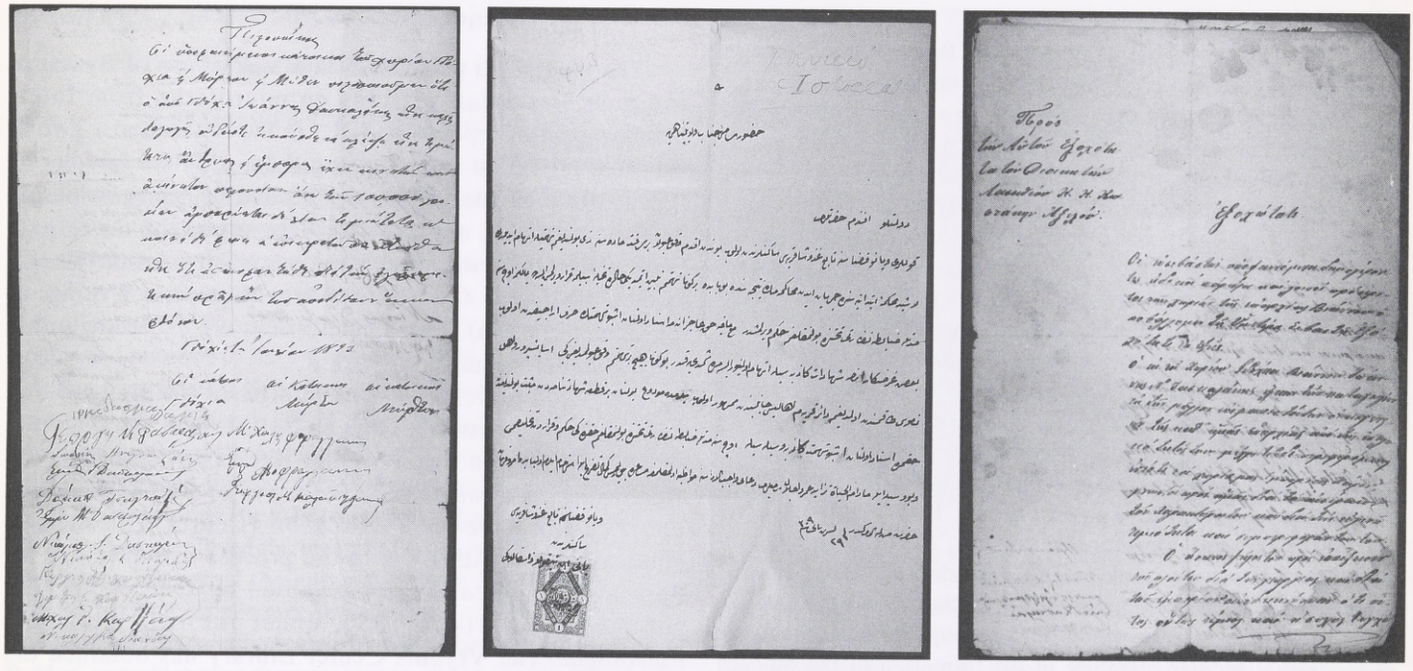
The publication below pertains to a New Testament text edited by John Mill. It is in Greek only and contains Latin footnotes:

Novum Testamentum Graecum cum Lectionibus Variantibus MSS. Exemplarium, Versionum, Editionum, SS. Patrum et Scriptorum Ecclesiasticorum, et in Easdem Notis. Accedunt Loca Scripturae Parallela, Aliaque Exegetica. (The Greek New Testament with Selections from Diverse Manuscripts, Copies, Versions, Editions, Writings of Church Fathers and Church Historians, and Notes on Them. In Addition, Parallel Scriptural Occurrences and Other Exegetical Comments). Praemittitur Dissertatio de Libris N.T. Canonis Constitutione, et S. Textus N. Foederis ad Nostra Usque Tempora Historia. Studio et labore Joannis Millii S.T.P. Collectionem Millianam recensuit, meliori ordine disposuit, novisque accessionibus locupletavit Ludolphus Kusterus. Editio secunda. Lipsiae: Sumptibus Filii J. Friderici Gleditschii, 1723.

The library has also obtained the first edition of Charles Le Beau and M.A. and H.P. Ameilhon's history of the Byzantine Empire, published in 29 volumes between 1757 and 1817:

Le Beau, Charles, M.A. Ameilhon, and H.P. Ameilhon. *Histoire du Bas-Empire, en commençant à Constantin le Grand* (History of the Byzantine Empire, Beginning with Constantine the Great). Paris: Chez Saillant & Nyon, rue S. Jean-de-Beauvais; Veuve Desaint, rue du Foin, 1757-1811. Vols. 1-27 [each volume has slightly different publishers]. Also Ravier, Libraire, *Table alphabétique de l'histoire du Bas-Empire de MM. Le Beau et Ameilhon* (Alphabetical Index for *Histoire du Bas-Empire* by Messrs. Le Beau and Ameilhon). Paris: Chez Caille et Ravier, Libraires, rue Pavée-Saint-André-des-Arts, no. 17, 1817. Vols. 28-29.

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Document from Crete, 1893. Left, villagers' petition in Greek; middle, response by Ottoman authorities in Turkish; right, translation of Turkish text into Greek.

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The Vlavianos Archival Collection

The archival material donated by Basil Vlavianos contains many items of significant interest. Among the rare material in these archives is a document from Crete dated 1893 which has three parts. The first part is a petition in Greek which has been signed by all the inhabitants of a village on the plain of Lasithi. It is written in a rough hand, but it is legible. The second part, written in Turkish using a beautiful nineteenth-century chancery script, is an Ottoman Turkish decree from the provincial government of Crete *[Girit vilâyetî]*, responding to the villagers' petition. The third part is a Greek translation of the Turkish decree in a very fine epistolary style, also signed by the villagers.

Ancient and Byzantine Collection

The Works of Galen

One of the most significant recent acquisitions obtained by the Vryonis Center Library is the twenty-volume set of the works of the Greek physician Galen (c. 130-200 A.D.) in Greek and Latin. This reprinted edition of the 1821 Leipzig publication is a valuable addition to the library collection. Galen's writings are extremely important for the study of science history, ancient Greek philosophy, and the study of ancient Greece in general.

Galen studied medicine and founded a medical philosophy rooted in Aristotelian and Platonic philosophical orientations which profoundly influenced mediaeval biology and medical beliefs. Galenic beliefs operated on the notion that the heavens and metaphysical existence served as the source of all physical creation. The spirit world of divine beings became the source of all physical being. Using this philosophy, Galen studied human anatomy as both a metaphysical and a physical science. He believed that each human organ, for example, was governed by specific metaphysical and astrological forces, and that imbalances in the processes of the universe would cause illness in humans. His observation of bodies and organs, both human and animal, did not lead to specific scientific observation on the natural state of physical existence, but it prepared the way for metaphysical speculation concerning the interrelationship of the human body and the spiritual world.

Galen, *Klaudiou Galenou Hapanta, Claudii Galeni Opera Omnia* (The Complete Works of Claudius Galenus). Edited by C.G. Kühn. Hildesheim: Georg Olms Verlagsbuchhandlung, 1964 [reprint of 1821 Leipzig edition]. 20 volumes in 22.

Books on Byzantine Literature

Some very significant books about Byzantine literature are among the large number of books in Demotic Greek which have been donated to or purchased by the Center.

Books by Herbert Hunger and Hans-Georg Beck, gifts of the National Bank of Greece *(Ethnike Trapeza tes Ellados)*, have been translated from German into Demotic Greek. They are part of a series of important academic books on the humanities and

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social sciences published by the National Bank of Greece, all of which have been donated to the Center by the bank.

Hunger's *Die hochsprachliche profane Literatur der Byzantiner* (The High Secular Literature of the Byzantines), dating to 1978, has been given a new expanded bibliography by the bank in the Greek translation entitled *Byzantine Logotechnia, He Logia Kosmike Grammateia ton Byzantinon, Tomos A', Philosophia, Rhetorike, Epistolographia, Geographia* (Byzantine Literature, the Scholarly Secular Philology of the Byzantines, Vol. 1, Philosophy, Rhetoric, Epistolography, and Geography). This translated text is significant because its bibliography appears in no other edition of the text.

Beck's *Geschichte der Byzantinischen Volksliteratur* (History of Byzantine Popular Literature), dating to 1971, has been translated by the bank and given the title *Historia tes Byzantines Demodous Logotechnias*. Beck's book treats Byzantine popular literature in general, and it is broader in scope than Hunger's book, which considers the more limited subject of literature written by the upper classes in Byzantium.

The studies of Hunger and Beck underscore the importance of mediaeval secular literature in the formation of the modern Greek language. They also serve as a parallel to the study of the non-Latin languages of Western Europe which contributed significantly to the development of Western European society and intellectual advancement from the Romantic era onward. By translating such works into modern Greek, the translators and the National Bank of Greece have contributed to a better understanding of the role of mediaeval Greek culture in the development of modern Greece.

Beck, Hans-Georg. *Historia tes Byzantines Demodous Logotechnias* (History of Byzantine Popular Literature). Translated by Nike Eideneier. Athena: Morphotiko Idryma Ethnikes Trapezes, 1988. A translation of *Geschichte der Byzantinischen Volksliteratur* (History of Byzantine Popular Literature), München: C.H. Beck'sche Verlagsbuchhandlung, 1971.

Hunger, Herbert. *Byzantine Logotechnia, He Logia Kosmike Grammateia ton Byzantinon, Tomos A', Philosophia, Rhetorike, Epistolographia, Geographia,* (Byzantine Literature, the Scholarly Secular Philology of the Byzantines, Vol. 1, Philosophy, Rhetoric, Epistolography, and Geography). Translated by A.G. Benakes, I.B. Anastasiou, and G. Ch. Makres. 2d ed. Athena: Morphotiko Idryma Ethnikes Trapezes, 1991. A translation of *Die hochsprachliche profane Literatur der Byzantiner* (The High Secular Literature of the Byzantines). München: C.H. Beck'sche Verlagsbuchhandlung, 1978.

Acquisitions on Microfiche

The library has purchased major collections of Byzantine and post-Byzantine writings on microfiche from Inter-Documentation Corporation (IDC) in the Netherlands. Two of the most important series among them are *Acta Sanctorum* (Deeds of the Saints), a major collection of hagiographies on 2,096 microfiche, and the complete set of the *Patrologia Graeca*, the Greek writings of the church fathers, which is part of the *Patrologiae Cursus Completus* (Complete Writings of the Church Fathers). These publications are exceedingly rare and difficult to obtain in book form.

The *Acta Sanctorum* was published by Flemish and Belgian Jesuits between 1863 and 1931. The work gives a critical description of the saints' lives as described in the *Martyrologium Romanorum* (The Lives of Roman Martyrs). The *Kentron Paterikon Ekdoseon* (Center for Patristic Publications) in Athens is in the process of reprinting the *Patrologia Graeca*, as it was edited by J.-P. Migne and published in Paris in 1850, under the title *Hellenike Patrologia*. The Vryonis Center Library has obtained the following volumes of this 1989-1992 printed reedition: 41-43, 95, 101-104, 112-113, 123-126.

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Saint John the Forerunner. By Michael Damaskinos. Second half of the sixteenth century. Illustration from Speros Vryonis, Jr., ed., Byzantine Studies: Essays on the Slavic World and the Eleventh Century, *1992.*

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Tourkokratia and Modern Greece

The Question of Freedom of Speech

Among the books donated by Basil Vlavianos, the library was fortunate to receive a 30-page pamphlet concerning Pope Joan which is dated 1866. Pope Joan was a legendary female pope of the late Middle Ages who was renowned for disguising herself as a male in order to achieve status and position in the Catholic church. She had attained learning in the schools of Athens and returned to Italy where few could equal her erudition.

The pamphlet on Pope Joan was written by an author who gave only his initials: E. D. R. (This pamphlet was mentioned briefly on page 5 of the Spring 1993 newsletter.) These enigmatic letters represented Emmanouel D. Roïdes who wished to remain vaguely anonymous. In a book entitled *Papissa Ioanna* (Pope Joan), he had employed the legend of Pope Joan to create a then-scandalous history of the enigmatic Pope John VIII. In it, he wrote a burning criticism of the Christian church, for which he was promptly excommunicated by the Greek Orthodox church. Roïdes' pamphlet gave the appearance of anonymity, but anyone aware of *Papissa Ioanna* would have understood that the author was Roïdes and that he was continuing the controversy.

This anonymous style was employed by nineteenth-century authors in Western Europe and the United States, and by Ottoman Turkish and Persian writers, often in exile, when they thought their new ideas or political approaches would lead to trouble. If the press of any given society was free to the extent that it could print radical ideas, authors often resorted to anonymity to protect themselves from social censure or government persecution.

The nineteenth-century Greek press and publishing houses were relatively free compared to the presses of many other neighboring societies. Ottoman periodical literature existed, but truly radical ideas had to be published in Europe and brought into the Ottoman Empire by various clandestine means, including the diplomatic mail of the foreign country where the work was published. The same circuitous route was followed by French critics of the Bonapartist regime in the mid-nineteenth century. Although Greece did not compare with the United States or Republican France in the area of freedom of speech during the nineteenth century, its concepts of freedom were stronger than those in regions influenced by autocratic ideals, such as the Ottoman Empire and the pan-Slavist monarchies of the Balkans.

One of the most important aspects of freedom in a democratic society, or at least in a society seeking to democratize, is freedom of the press. The pamphlet by Roïdes is an example of one method of preserving this freedom. Another method is the existence of a diverse press which publishes a wide variety of opinions without too much restriction. The existence of such a diverse press in Greece from the era of the Greek



Illustration of the south side of the Parthenon from Christopher Wordsworth, Greece: Pictorial, Descriptive, and Historical, *1859.*

Revolution to the present is evidence that freedom of speech has existed in Greece during much of modern Greek history, even though there have been periods during which strict censorship was imposed. In the twentieth century, notable exceptions to the rule of freedom of speech in Greece are the Pangalos and Metaxas dictatorships, the Nazi occupation, and the military junta of 1967-1974. In Greece, as in other societies, there have been periods or phases when freedom of speech has generally prevailed, but certain restrictions have been in place. Even in these periods, there have been Greeks that were dedicated to freedom of speech.

One of the most notable proponents of freedom of speech was Giannis Makrygiannes who had been a merchant and an officer during the Greek Revolution. After the revolution, he taught himself to read and write and set down his memoirs in writing. He used a cryptic handwriting partly because he wanted to keep his memoirs secret. To ensure that censors of the Greek king Othon would not confiscate them, he buried them in his garden and removed them from time to time to make entries. Makrygiannes was a democrat who epitomized the early desire for democratic government in Greece, and his entire life testified to his desire for freedom of speech, his support for education as an institution of democracy, and his opposition to tyrannous rule or the oppressiveness of various social elites concerned with defending their status in a post-revolutionary situation. The Vryonis Center Library possesses Makrygiannes's memoirs, *Apomnemoneumata*, and his *Oramata kai Tha[u]mata* (Visions and Miracles) which was featured in the Spring 1993 newsletter (page 9). The memoirs, in particular, represent Makrygiannes's understanding of a democratic society.

Some of the works in the Vryonis Center Library reflect the struggle to maintain freedom of speech in Greece. Among those that explore the history of the Greek press is the three-

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volume set by Aikaterine Koumarianou entitled *Ho Typos ston Agona 1821-1827* (The Press During the Revolution 1821-1827). It describes the evolution of the printing press and the publication process during the Greek war of independence against Turkish domination. Such books chronicle the early history of newspapers and the publication of books in the early period of Greece's existence as an independent nation. In addition, the Center recently purchased issues of the Greek newspaper *Hora* (Country) on microfilm from the British Library in London. The holdings span the period from June 9, 1876, to December 31, 1889. This newspaper provides invaluable information on the political and social life of independent Greece in the last quarter of the nineteenth century. It represents the commitment of many in Greek society to freedom of speech, as did the other newspapers published in Greece during this period. Such newspapers were the ancestors of the twentieth-century Greek press.

One of the most important aspects of democracy is that those attempting to live by the democratic ideal recognize the problems that exist in their own political system. Examples of publications at the Vryonis Center which deal with the issues of modern Greek democracy include the book by Elias Bredemas, *He Prote Demokratia* (The First Democracy). Bredemas presents a historical account of the complicated history of democracy in Greece. The many difficulties afflicting democracy in that country are placed in a precise historical setting, providing a definitive background to the issue as it developed from the late nineteenth century until 1925. Bredemas saw democracy as a dogma which needed defending against the forces of oppression which surrounded it.

Bredemas, Elias. *He Prote Demokratia* (The First Democracy). Athenai: Ekdoseis "Akmon," [1960].

Koumarianou, Aikaterine. *Ho Typos ston Agona 1821-1827* (The Press During the Revolution 1821-1827). Athena: Nea Hellenike Bibliotheke, Ekdotike Hermes, 1971. 3 vols.

Makrygiannes, Giannis. *Apomnemoneumata* (Memoirs). [Athena]: Ekdoseis Karavia, n.d. From the personal library of Dr. James J. Reid, on loan to the Vryonis Center Library, and also included in the Sotirhos Collection of the library.

Roïdes, Emmanouel D. *Oligai Lexeis eis Apantesin tes Hyp.' ar. 5688 Egkykliou tes Hieras Synodou kata tes* Papisses Ioannas (A Few Words in Response to Encyclical No. 5688 of the Holy Synod Against *Pope Joan*). Athenesi: Typois "Auges," 1866.



Photograph by unknown Greek photographer in Istanbul, 1884. Photographers of this era dressed local inhabitants in regional costumes and produced this genre of photo to sell to tourists.

Photography

The Vryonis Center has a number of books of historical photographs and contemporary photography:

Eleutheriou, Manos. *Photographies kai Semata Hellenon kai Xenon Photographon tes Periodou 1859-1910* (Photographs and Trademarks of Greek and Foreign Photographers of the Period 1859-1910). Vol. 1 of *Photographies kai Photographoi, Anthologia 1859-1940* (Photographs and Photographers, Anthology 1859-1940). Athena: Ekdoseis "Gnose," 1981. A catalogue of the art and trademarks on business cards and advertisements of portrait photographers in Athens, Thessaloniki, Constantinople (Istanbul, Stamboul), Smyrna, and elsewhere, along with samples of their photographs. The catalogue demonstrates that the cities of Greece and the Ottoman Empire adopted European material culture almost immediately as new trends such as photography emerged. The middle class lifestyle of Greeks and their attachment to Western European culture as a factor of daily life is well documented in these photographs.

Christodoulou, Christos. *Ta Photogene Balkania ton Adelphon Manake* (The Photogenic Balkans of the Manakes Brothers). Thessalonike: Parateretes, 1989. Contains a sampling of the photographs taken by Giannis and Miltiades Manakes in the Balkans during the first decade of the twentieth century. The photographs include family portraits, scenes of daily life in villages, and military scenes relating to the Macedonian question and the First Balkan War. The photographs are accompanied

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by a historical description. The book also contains a catalogue of the 67 documentary films taken by the Manakes brothers between 1905 and 1927. Born in the village of Avdela near Grevena, they are considered to be the fathers of film making in the Balkans.

Xanthakes, Alkes X. *Philippos Margarites, Ho Protos Hellenas Photographos* (Philippos Margarites, the First Greek Photographer). Seira: Hellenike Koinonia kai Photographia. Athena: Ekdoseis Periodikou Photographos, 1990. A variety of very interesting and significant photographs from the nineteenth century, including scenes of the Acropolis and other ancient ruins; portraits, some with interesting local costumes; group photographs; and villages and towns.

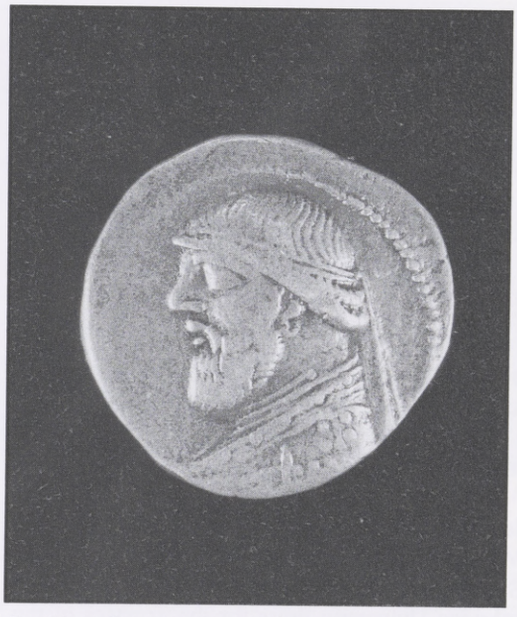
Çizgen, Engin. *Photography in the Ottoman Empire, 1839-1919*. Istanbul: Hasçet Kitabevi A.Ş., 1987. Contains a variety of photographs from the nineteenth century, including samples of the work of Greek and Armenian photographers from Istanbul.

Saïtas, Yanis. *Mani*. Translated by Philip Ramp. Series: Greek Traditional Architecture. Athens: "Melissa" Publishing House, 1990. Contains photographs of the unusual and historic buildings in this isolated region of the southern Peloponnese. For the historian, Mani has associations with Theodoros Kolokotrones and his family, who played important roles in the Greek Revolution. They fled to the region early in the nineteenth century to escape Ottoman military forces. The library also has numerous other volumes of the "Greek Traditional Architecture" series which allow the reader to compare the styles of architecture in the various regions of Greece.

Kokosoulas, Giorgios I., comp. *Mesolongi, 1830-1990*. [Mesolongi]: Kousentos-Daberonas, [1990]. A series of paintings and photographs capturing images of the town of Mesolongi from 1830 to 1990. The historic and contemporary photographs chronicle the town's development since the Greek Revolution.

Chrystou, Chrysanthos. *To Archontiko tes Agrotikes Trapezas* (The Mansion Housing the Agricultural Bank). Athena: Morphotiko Institouto A.T.E., 1985. A photographic tour through a late nineteenth-century neoclassical mansion in Athens which is now owned by the *Agrotike Trapeza* (Agricultural Bank). The photographs of the well-preserved historic building and its furnishings are accompanied by a text describing the building's history and the arts represented within its walls. The emphasis of the photographs is on presenting the many facets of the mansion's design and artistic aspects.

Nicholas P. Goulandris Foundation, Museum of Cycladic Art. *Cycladic Culture, Naxos in the 3rd Millennium B.C.* Athens: Nicholas P. Goulandris Foundation, Museum of Cycladic Art, 1990. A catalogue of the figurines, vases, jewelry, tools, and other objects from the Greek island of Naxos which are exhibited at the Museum of Cycladic Art in Athens. A text on the history of the Cycladic culture accompanies the photographs.



Parthian silver drachm of King Mithradates II (123-83 B.C.). Parthia was an ancient Persian kingdom, third century B.C. to third century A.D., which was an enemy of Rome. Its coinage and art reflected a Greek influence originating with Alexander the Great's conquest of Persia in the late fourth century B.C. This coin has a Greek inscription on its reverse, as did all Parthian coins.

The Persian Collection

Among the least-studied aspects of Greek social and cultural history is the exchange between Greece and Persia. Vryonis Center Library Director Dr. James J. Reid is working on a book of translations of Persian literary texts into English. These writings concern Greeks, Christians, and Christianity. In his commentary on the texts, Persian words borrowed from Greek, or defining aspects of Greek or Christian culture, will be among the philological items to be discussed.

Books in classical Persian form the core of the Vryonis Center Persian collection. A recent acquisition is the *Lughat-Nâma* ("Word-Book," or Encyclopaedic Dictionary) of Dihkhudâ. This fifty-volume dictionary is an invaluable research tool for the study of classical Persian. Each entry is arranged alphabetically, and most entries contain citations of the use of each word in classical texts from the poet Firdausî to the last of the classical poets, Jâmî. Some later texts are also cited.

The library also has the early twelfth-century Persian chronicle of Ibn al-Balkhî. This chronicle records the history of various Kurdish and Turkish leaders and provides an early account of the Turkish invasions of Iran, which became the first step in the Turkish invasions of Byzantine Asia Minor.

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A variety of classical Persian literary texts may also be found in the library, including those of Firdausî, Gurgânî, Bâbâ Tâhir-i 'Uryân, Nizâmî, Sa'dî, Rûmî, Hâfiz, and a number of other poets. In addition, the Center has acquired some volumes about Persian-miniature paintings from the Mongol period to the nineteenth century, notably Norah M. Titley's *Persian Miniature Painting*, Austin: University of Texas Press, 1993.



Dihkhudâ, Ali Akbar. *Lughat-Nâma* ("Word-Book," or Encyclopaedic Dictionary). Edited by Muhammad Mu'ayyan, et. al. Tihrân: Dânishgâh-i Tihrân, 1337-1346 (Persian solar calendar). 50 vols.

Ibn al-Balkhî. *Kitâb-i Fârs-Nâma, The Fársnáma of Ibnu'l-Balkhí.* E.W.J. Gibb Memorial Series, new series, Vol. 1. Edited by G. LeStrange and R.A. Nicholson. London: Printed by the Cambridge University Press for the Trustees of the "E.J.W. Gibb Memorial" and published by Messrs. Luzac & Co., 1921. This is a history of Fârs province in southwestern Iran.

GREEK-AMERICAN CORNER

The library has purchased a book by Andrew T. Kopan, *Education and Greek Immigrants in Chicago, 1892-1973, A Study in Ethnic Survival*, New York & London: Garland Publishing, Inc., 1990. This book is a valuable sociocultural study of the Greek immigrant experience in America over a period of 80 years. The book combines statistical analysis with prose discourse to present a history of the assimilation of Greek immigrants into American society between 1892 and 1973, emphasizing the role of education in the development of the Greek-American community. Dr. Kopan uses a variety of official documents, newspapers, interviews with Greek Americans, and academic publications to support his study.

The library also has *New Smyrna Colony: A Mediterranean Odyssey to East Florida* by E.P. Panagopoulos, Brookline, Mass.: Holy Cross Orthodox Press, 1978. This book chronicles the first mass migration of Greeks to North America in 1768. It is the story of 500 Greek colonists, mostly from Mani, who came to the Florida territory, along with Minorcans, Italians, and Corsicans, as the indentured servants of Dr. Andrew Turnbull, an Englishman. They made the journey to earn a piece of land and a better way of life, but, after ten bitter years, they sought asylum 75 miles away in Saint Augustine at a site which is now the Saint Photios National Greek Orthodox Shrine.

Dan Georgakas's *Greek America at Work*, Greek-American Labor Council, New York: Labor Resource Center of Queens College, CUNY, 1992, is also in the library. It describes the history of Greeks in the American labor force by region and cites a variety of academic works which discuss various aspects of the Greek-American labor experience.

LIBRARY ACTIVITIES

Library Staff News

Dr. James J. Reid, the director of the Vryonis Center Library, has published an article in Volume I of the two-volume Festschrift *To Hellenikon: Studies in Honor of Speros Vryonis, Jr.* (see page 29). The article, " 'Aṭṭār's Christian Maiden in Manṭiq al-Ṭayr," considers the image of Christians and Greeks in mediaeval Persian writings. Dr. Reid also presented a paper at the May 1, 1993 symposium on "The Balkans in Crisis." The paper examined the social and psychological factors associated with the collapse of the Ottoman Empire in the nineteenth century, notably the presence of vigilantism and the intensified environment of violence which accompanied vigilante activities (see page 12). He is presently teaching a history course at California State University, Sacramento (CSUS), as part of the ongoing academic cooperation between the Vryonis Center and CSUS.

In July, the Vryonis Center added a new librarian, Janet Coles, to its staff. Ms. Coles received her Master's degree in Library Science from the University of California, Berkeley, and has previously held professional library positions at Information Access Company in Foster City, California; the California Prevention Resource Center in Oakland, California; and Stanford University. Her primary role at the Vryonis Center is to oversee the technical aspects of library systems and services. Her arrival is a significant addition to the staff and has enabled the cataloguing process to begin in earnest.

Anna Yannacodimou, the library assistant, is completing work on her Master's degree in Music History-Ethnomusicology at California State University, Sacramento. She has been at the Center since the summer of 1992.

Dena Kuchulis, a senior librarian for the San Juan Unified School District in the Sacramento area, has volunteered her services in the Vryonis Center Library loyally and continuously for the past two years. She has helped the library staff do a variety of necessary tasks, including alphabetizing, filing, and cataloguing entries. Her experience and commitment are appreciated and acknowledged.

Cataloguing and Preservation

The Vryonis Center has embarked on new programs to catalogue the library collection and preserve the sizeable rare book section and archives.

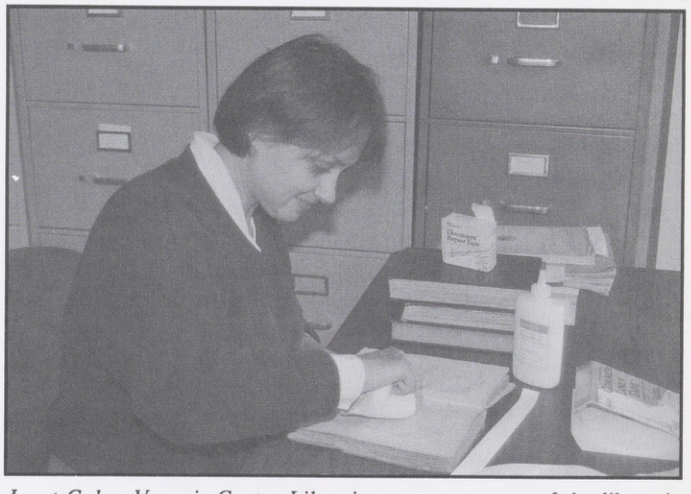
Computer hardware and software have been purchased and installed to automate the cataloguing of books. The collection will be catalogued according to existing library standards under the Library of Congress classification system used by most university libraries in the United States. The Center has also joined the Research Libraries Information Network (RLIN) to take advantage of its vast shared cataloguing resources and systems, as well as its interlibrary loan network. The members of

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the RLIN network include the top 100 research libraries in the country, in addition to many other specialized institutes and research centers. The online (computerized) and card catalogues of the acquisitions in the Vryonis Center Library will facilitate patron access to a very complex multidisciplinary and multilingual collection. Librarian Janet Coles and Computer Information Systems Consultant Spyros Spyros are coordinating the development of these efforts.

The Center's preservation efforts will focus initially on improving the quality of the library holdings through climate control, basic book cleaning and repair, and storage techniques. Eventually, deacidification and book binding projects will be undertaken, as the staff receives more training and experience in these techniques. The Center would like to acknowledge the extremely valuable advice of the following people who gave their time to discuss and demonstrate preservation and storage techniques: Georgiana White, University Archivist, California State University, Sacramento; and Wendy Jones, Head of Preservation, Shields Library, University of California, Davis. Cary O'Keefe, a librarian formerly of Aerojet in Sacramento, also loaned materials to the Vryonis Center which have given the staff important insight into the preservation of library collections.



Janet Coles, Vryonis Center Librarian, preserves one of the library's rare books.

Donations to the Library

A number of books and artifacts were donated by Mary Alifrangis in the name of and in loving memory of George Alifrangis. They include Alexandros Langadas, *Hoi Archaioi Hellenes kai He Thalassa* (The Ancient Greeks and the Sea), Athena: Ekdoseis Chrysaphes I. Panezes, 1990.

On behalf of the *Agrotike Trapeza* (Agricultural Bank), the deputy governor of the bank, Dimitri Miliakos, donated 29 volumes of a weekly journal originally published by the Ecumenical Patriarchate in Constantinople, spanning the years 1880 to 1923. This reprinted set of the journals, entitled *Ekklesiastike Aletheia* (Ecclesiastical Truth), was published by the *Patriarchiko Idryma Paterikon Meleton* (Patriarchal Foundation for Patristic Studies) in Thessaloniki from 1985 to 1992. The contents of the journals include documents which are important to church history, such as discussions on theology, encyclicals of the Patriarchate, and articles regarding the administration of the church, the activities of the Greek community, and customs related to worship in the church.

Sotiris Kolokotronis donated a complete series of the Greek periodical *Oikonomikos Tachydromos* from the mid-1980s to the present.

William Econome gave a two-volume set of the Joint Association of Classical Teachers' Reading Course, *Reading Greek: Grammar, Vocabulary, and Exercises,* and *Reading Greek: Text*, Cambridge: Cambridge University Press, 1978.

Jenny Mountelios presented the library with two valuable encyclopaedias: the twenty-volume 1981 edition of *Megale Egkyklopaideia Giovane* (The Large Giovane Encyclopaedia) and the undated twelve-volume *Sygchronos Egkyklopaideia Epistemon* (Contemporary Encyclopaedia of the Sciences), both published by Ekdotikos Oikos Ch. Giovane in Athens. Seventeen books in Greek on modern Greek literature and history are among the other volumes she donated to the Center.

Dr. Bradley P. Nystrom presented Stylianos V. Spyridakis and Bradley P. Nystrom, eds. and trans., *Ancient Greece: Documentary Perspectives,* Dubuque, Iowa: Kendall/Hunt Publishing Company, 1985, as well as a five-cassette series of lectures by various professors on ancient philosophy entitled "The Great Minds of the Western Intellectual Tradition, Part I: Ancient Philosophy and Faith: From Athens to Jerusalem," Dubuque, Iowa, Superstar Teachers, the Teaching Company, 1992.

Peter Nanopoulos sent a variety of monographs and maps pertaining to Macedonia and Thrace. These works include Elias Philippides, *Makedonia He Hellenike* (Greek Macedonia), Ekdose Demou Peiraia, Choregos Trapeza Peiraios, 1992; S.-P. Phocas-Cosmetatos, "La Macédoine, Son Passé and Son Présent (Macedonia, Its Past and Present)," Lausanne and Paris: Librairie Payot & Cie, 1919; and Paul Hidiroglou, "Western Thrace in the Light of the National Ideal of the Turks," Athens: Herodotos, 1991.

Dr. Donald Strickland gave four books to the Center: Adrian Stokes, *Greek Culture and the Ego, A Psycho-Analytic Survey of an Aspect of Greek Civilization and of Art*, London: Tavistock Publications, 1958; Bruno Snell, *The Discovery of the Mind: The Greek Origins of European Thought*, translated by T.G. Rosenmeyer, Harper Torchbooks, the Academy Library, New York and Evanston: Harper and Row Publishers, 1960; W.K.C. Guthrie, *The Sophists,* Cambridge: Cambridge University Press, 1971; and Robert Bonner, *Lawyers and Litigants in Ancient Athens*, Chicago: University of Chicago Press, 1927.

Dr. Paul Vouras donated the doctoral dissertation written in the 1940s by Huey Louis Kostanick, *Macedonia: A Study in Political Geography.*

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THE VRYONIS CENTER LIBRARY

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Dr. George Bournoutian donated a copy of his book entitled *A History of the Armenian People*, Vol. 1, *Pre-History to 1500 A.D.*, Costa Mesa, Calif.: Mazda Publishers, 1993, and a photocopy of Mîrzâ Jamâl Javânshîr-i Qarâbâghî, *Târîkh-i Qarâbâgh* (History of Qarâbâgh), a nineteenth-century Persian manuscript about the southern Caucasus.

Dan Georgakas sent *Greek America at Work* (see page 20). The Bank of Cyprus Cultural Foundation (*Politistiko Idryma Trapezes Kyprou*) in Nicosia presented two of its publications: Michel Amandry, *Coinage Production and Monetary Circulation in Roman Cyprus*, 1993; and Vasiles Sphyroeras, *Odines kai Odyne mias Epanastases to 1821 sten Kypro* (The Agonies and Suffering During One Revolution in 1821 in Cyprus), 1993.

Maps of Eastern and Central Europe and the former Yugoslavia came as donations from Nicholas Greanias. The Gustave E. von Grunebaum Center for Near Eastern Studies at UCLA has sent *Working Papers*, Volumes 1-23, which include papers presented at conferences and workshops sponsored by the von Grunebaum Center between 1988 and 1992 and papers on current research undertaken by scholars affiliated with the Center.

A number of books and pamphlets have been donated to the library on behalf of and in loving memory of Fotine Gemellos of Lodi, California, including *Syntipa, Mythologikon tou Philosophou ta Pleista Periergon* (The Very Curious Mythology of Syntipas, the Philosopher), en Athenais: Typographeion kai Bibliopoleion Ioannou Nikolaïdou, 1903.

Gary Leiser, tr. and ed., *A History of the Seljuks: Ibrahim Kafesoglu's Interpretation and the Resulting Controversy*, Carbondale and Edwardsville, Ill.: Southern Illinois University Press, 1988, was brought to the library by the author when he visited the Vryonis Center in July.

Christina Varda of the Gennadius Library in Athens has sent two donations recently published by the American School of Classical Studies in Athens: Elene Fournarake, ed., *Archeio Athanasiou Souliote-Nikolaïde (1878-1945), Eureterio* (Index of the Archive of Athanasios Souliotes-Nikolaïdes), Athena: Gennadeios Bibliotheke, Amerikanike Schole Klasikon Spoudon, 1992; and Christina Varda and Voula Konte, eds., *Archeia Oikogeneias Dragoume Eureteria* (Indexes of the Archives of the Dragoumes Family), Athena: Gennadeios Bibliotheke, Amerikanike Schole Klasikon Spoudon, 1991.

A number of pamphlets on the Saint Photios National Greek Orthodox Shrine in Saint Augustine, Florida, established in 1981, were donated by the associate director of the shrine, Andrew Thomakos (see page 20 for additional information on the shrine).

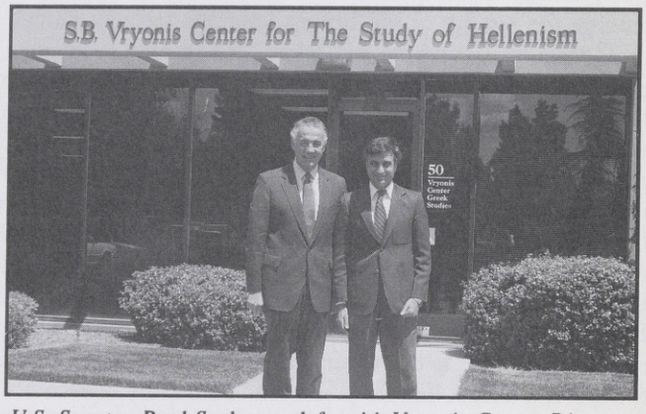
Dr. James J. Reid has presented a small collection of nineteenth-century books about ancient Greece and ancient Rome, in addition to a selection of volumes on modern Greece.

John Farmakidis of the National Bank of Paris, Toronto, has also donated two paintings with classical Greek themes.

SENATOR SARBANES VISITS THE VRYONIS CENTER

Last June, U.S. Senator Paul Sarbanes (Dem.-Maryland) visited the Vryonis Center. While he was at the Center, he toured the library and exchanged views with the staff on ways to further Greek studies in the United States.

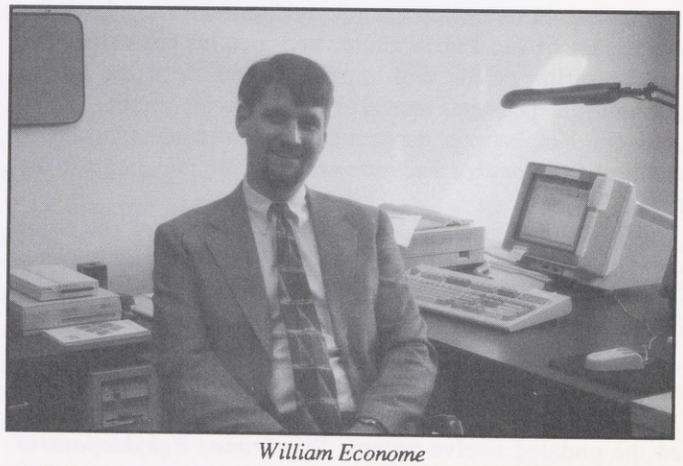
Senator Sarbanes has been recognized for his longstanding support for education, in general, and for furthering Greek studies programs in his own state and throughout the country.



U.S. Senator Paul Sarbanes, left, with Vryonis Center Director Dr. Christos P. Ioannides in front of the Vryonis Center.

VRYONIS CENTER SETS UP DATA BASE

In April 1993, William Econome, a data base specialist, joined the staff of the Vryonis Center. Mr. Econome, who has a B.A. in history from California State University, Sacramento, is creating a data base on Greece, the Balkans, and the eastern Mediterranean region of the Middle East from a variety of periodicals and newspapers. This data base will enable the Vryonis Center to produce a chronology of events concerning the social, political, and economic developments in these regions and the roles of the regions in international affairs.



William Econome

DR. SPEROS VRYONIS, JR. IS HONORED WITH FESTSCHRIFT

Last summer, Dr. Speros Vryonis, Jr. was presented with a commemorative, two-volume collection of 55 essays written by his students and academic colleagues around the world in honor of his sixty-fifth birthday.

In August, Dr. Vryonis stepped down from the directorship of the Alexander S. Onassis Center for Hellenic Studies at New York University after five years at its helm. He is remaining on the faculties of the Onassis Center and the university's history department where he will be teaching and carrying out his research and writing.

The essays in the commemorative work, *To Hellenikon: Studies in Honor of Speros Vryonis, Jr.*, explore a broad range of topics in fields that have been addressed by Dr. Vryonis during his career or that are related to these topics. The work was conceived in the German tradition of the "Festschrift," or "celebration papers." This tradition first appeared in 1850 to mark a key year in the evolution of the life of a particularly outstanding scholar and has been adopted by American academia.

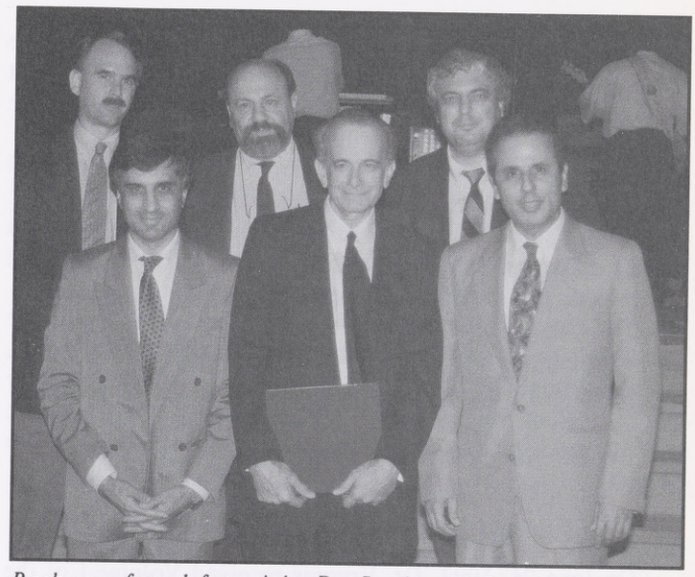
The titles of the two volumes are *Hellenic Antiquity and Byzantium*, and *Byzantinoslavica, Armeniaca, Islamica, and the Balkans and Modern Greece*. (See pages 28-29 for the table of contents of each volume.)

The wide range of subject matter covered in this Festschrift reflects Dr. Vryonis's vision of the Hellenic tradition within a global context and is a tribute to the depth and scope of his scholarship. Reading 16 languages, he is an internationally recognized authority on Byzantium, the Ottoman Empire, and the Balkans, as well as the confluence of Hellenism, the Slavs, and Islam. He has written or edited nearly 100 articles and books, including *The Decline of Mediaeval Hellenism in Asia Minor and the Process of Islamization from the Eleventh to the Fifteenth Century*, for which he won the Haskins Medal of the Mediaeval Academy of America in 1975 for outstanding book in mediaeval studies.

Project Realized by Students and Colleagues

In keeping with the Festschrift tradition, the realization of the project was made possible through the efforts of those who have worked closely with Dr. Vryonis at various stages of his academic career.

Three of Dr. Vryonis's former students and an academic colleague initiated the idea of creating a Festschrift to honor him. The students, who studied under Dr. Vryonis at UCLA in the 1960s and 1970s, are Dr. John S. Langdon, chairman of the department of history and social sciences at the Marlborough School in Los Angeles and visiting instructor in Byzantine history, UCLA; Dr. Stephen W. Reinert, associate professor of Byzantine and early Ottoman history, Rutgers University; and Aristide D. Caratzas, Publisher, New Rochelle, New York. The colleague is Dr. Jelisaveta Stanojevich Allen, bibliographer at Dumbarton Oaks Research Library, who has worked closely with Dr. Vryonis over the years.



Back row, from left to right, Dr. Stephen W. Reinert, Aristide D. Caratzas, and Dr. John S. Langdon. Front row, from left to right, Dr. Christos P. Ioannides, Dr. Speros Vryonis, Jr., and Andreas C. Kyprianides, at the dinner in Sacramento honoring Dr. Vryonis.

The director of the project was Andreas C. Kyprianides, Honorary Consul General of Cyprus in Los Angeles, who is a member of the Vryonis Center Board of Trustees. Mr. Kyprianides is a prominent member of the Southern California Greek-American community, with which Dr. Vryonis was closely linked during the 30 years he taught at UCLA, and they have worked closely together on numerous projects.

The work was published by Aristide D. Caratzas under the auspices of the Vryonis Center. Mr. Caratzas gave generously of the resources of his publishing house to assure that the publication would be of the highest quality and also worked in other capacities to ensure the success of the project.

The essays in *To Hellenikon* were edited by Dr. Langdon, Dr. Reinert, Dr. Allen, and Dr. Christos P. Ioannides, director of the Vryonis Center. Since Dr. Ioannides took over the directorship of the Vryonis Center in 1989, he has worked closely with Dr. Vryonis on numerous projects as a fellow member of the Center's Board of Trustees.

The honorary editor-in-chief of the work was Dr. Milton V. Anastos, professor emeritus of Byzantine Greek and history at UCLA. Dr. Anastos was one of Dr. Vryonis's mentors at Harvard University, where Dr. Vryonis received his Ph.D. in Byzantine history in 1956. In the mid-1960s, Dr. Anastos transferred from Dumbarton Oaks to UCLA in order to join Dr. Vryonis and others in establishing UCLA as a major center for the study of Byzantine history, philology, art, and culture.

The foreword of the Festschrift was written by Dr. John Brademas, professor emeritus of New York University and former U.S. congressman. As director of the Alexander S. Onassis Center for Hellenic Studies, Dr. Vryonis has worked

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DR. SPEROS VRYONIS, JR. IS HONORED WITH FESTSCHRIFT

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closely with Dr. Brademas in setting the course for the development of the Onassis Center as one of the preeminent institutions in the world for teaching and researching the entire range of Greek culture and civilization.

In his foreword for *To Hellenikon*, Dr. Brademas observed that the authors of the essays included in it were honoring Dr. Vryonis's "spirit of intense, life-long dedication to the high calling of preserving and strengthening the knowledge and understanding of the contributions of the Greeks to humankind."

The copy-editing and proofreading of the Festschrift were carried out by Edward Byfield, John Emerich, Elizabeth Endres, Nicholas Goodhue, Frances Kianka, and Susan M. Spencer (English); Kathryn Dunham (French); Ulrich Dorda (German); and Spyros Koutsoupakis (classical, Byzantine, and modern Greek).

Presentation of Volume One in New York

On June 24, 1993, Dr. Vryonis received Volume I of the Festschrift, *Hellenic Antiquity and Byzantium*, at a reception at the Great Hall of the D'Agostino Residence Hall of New York University. The event was hosted jointly by Dr. Brademas and Mr. Caratzas.

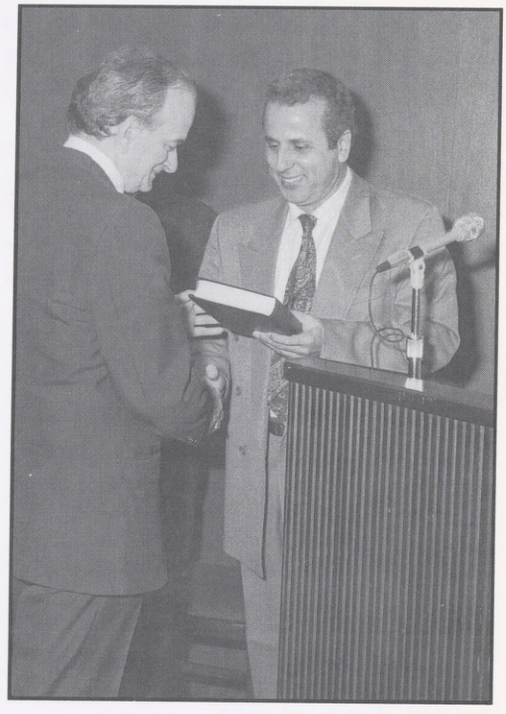
Introductory remarks were made by Dr. Brademas and a biographical sketch of Dr. Vryonis was given by Mr. Caratzas. Dr. Ioannides also spoke, and he read a letter of congratulation from Angelo Tsakopoulos, a member of the Vryonis Center Board of Trustees. Dr. Langdon made congratulatory remarks on behalf of the editorial board, including Dr. Reinert, who was present at the event, and Drs. Anastos and Allen, who were unable to attend due to illness. Letters marking the event from Drs. Anastos and Allen were read to the 100 guests at the reception.

The first volume of the Festschrift was then presented to Dr. Vryonis by Mr. Kyprianides, a Vryonis Center trustee. Dr. Vryonis expressed his appreciation to all those who had collaborated on the project.

Presentation of Volume Two in Sacramento

On July 24, 1993, Angelo Tsakopoulos presented Volume II of the Festschrift, *Byzantinoslavica, Armeniaca, Islamica, and the Balkans and Modern Greece*, to Dr. Vryonis in Sacramento, California. The presentation was made at a dinner at the home of Mr. Tsakopoulos and his wife Sophia with over 200 guests in attendance.

The dinner was organized by Mr. Tsakopoulos and the Vryonis Center Board of Trustees. Dr. Christos P. Ioannides, who was the master of ceremonies at the event, introduced the speakers. They were, in order of appearance: Dr. Donald Gerth, president of California State University, Sacramento; California State Senator Nicholas C. Petris, who is a member of the Vryonis Center Board of Trustees; Aristide D. Caratzas; Andreas C. Kyprianides, Dr. John S. Langdon, Dr. Stephen W. Reinert, and Dr. Speros Vryonis, Jr.



Andreas C. Kyprianides presents Volume 1 of the Festschrift to Dr. Speros Vryonis, Jr., in New York.

Peter Mehas, Fresno County superintendent of schools, read a letter from California Governor Pete Wilson which congratulated Dr. Vryonis on the occasion of his sixty-fifth birthday (see page 27). Additional congratulatory letters were read from Elias Clis, Consul General of Greece in San Francisco; and Dr. Thanasis Maskaleris, professor of modern Greek literature and director of the Center for Modern Greek Studies at San Francisco State University.

In addition, a portrait of Dr. Vryonis by Mehri Yazdani-Reid was presented to him by the artist herself and by his former student at UCLA, Dr. James J. Reid, director of the Vryonis Center Library.

The following are excerpts from the speeches honoring Dr. Vryonis at the dinner in Sacramento, in the order they were given:

Dr. Donald Gerth, President, California State University, Sacramento:

> I am happy and honored to speak for the California State University, Sacramento, community on the occasion of Professor Speros Vryonis's sixty-fifth birthday for several reasons. Professor Vryonis has had a distinguished career in our time. He is among the truly renowned scholars of the world in this latter half of the twentieth century. He has held distinguished chairs at three of the world's great universities. And he is the founder of the Vryonis Center.

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DR. SPEROS VRYONIS, JR. IS HONORED WITH FESTSCHRIFT

(continued from page 24)

California State Senator Nicholas C. Petris:

> I have a habit of carrying coins with me when I talk to high school students about their heroes. I tell them that my heroes are my parents, Alexander the Great, and Pericles. In addition, I carry U.S. coins which have my other heroes on them: John F. Kennedy, George Washington, Thomas Jefferson, Abraham Lincoln, and Franklin D. Roosevelt. I wish I had the power to have another coin struck. It would have the image of Angelo Tsakopoulos on one side and Professor Vryonis on the other. . . . The Vryonis Center will contribute tremendously to the preservation and dissemination of Hellenism in California and beyond.

Aristide D. Caratzas, Publisher, New Rochelle, New York

> Speros Vryonis, Jr. was born in Memphis, Tennessee, almost exactly 65 years ago of Cephalonian parents. They and the Greek-American community of Memphis no doubt instilled in him many of the values and traits which have governed and characterized his life: love for and loyalty to his family and friends, interest in and respect for his heritage, a capacity for hard work, broad curiosity, intellectual and moral integrity, and humility.
>
> At Harvard, he developed his own program of study. He studied the Classics and ancient and mediaeval Greek civilization. He complemented this work with the study of the languages and cultures of peoples who have been influenced by the Greeks, or who, in turn, have had a significant influence on Greek civilization; this would be a theme which ran through the course of his life's work.

Dr. John S. Langdon, Chairman, Department of History and Social Sciences, Marlborough School, Los Angeles; and Visiting Instructor in Byzantine History, UCLA:

> Professor Vryonis. . . is one of the truly innovative historians of the later twentieth century, one who has unshackled himself from traditional modes of scholarship to formulate new dimensions of scientific historical analysis. . . .He is the first scholar to draw a careful comparison between the parallel fates of Orthodox Christian Asia Minor and mediaeval Islamic Spain. He is the first scholar to trace the important transmission of Byzantine high and folk culture to Seljuq/Ottoman society through exhaustive research in all pertinent texts in their original languages. He accomplished this by using comparative anthropological, sociological, and historical method. His fellow scholars pay his pioneering research unique tribute—virtually every one of them has felt compelled to comment at length upon his provocative, sometimes startling, conclusions.

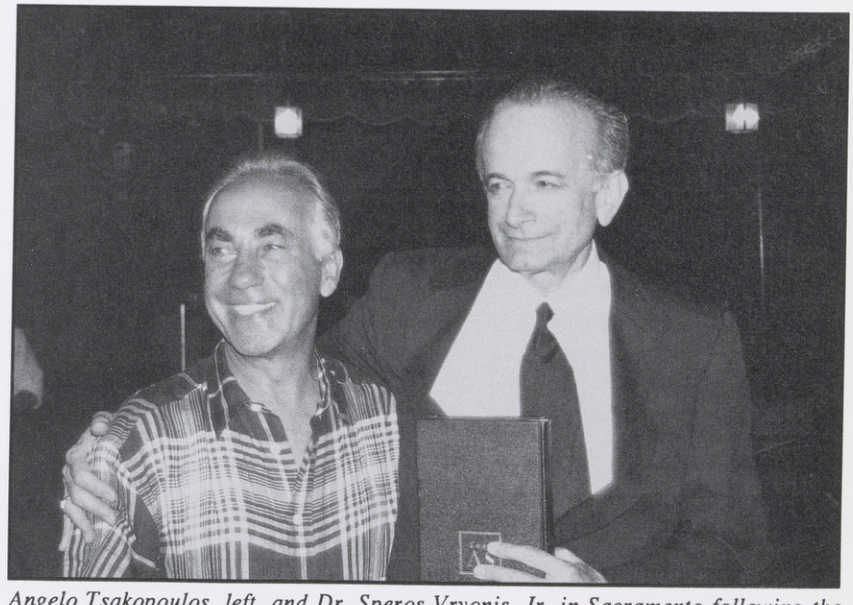
Dr. Stephen W. Reinert, Associate Professor of Byzantine and Early Ottoman History, Rutgers University:

> First and foremost, the man we are honoring this evening has established himself not only as a "scholar's scholar"—a grand master of Hellenic studies—but as an extraordinary human being who has moved the hearts and minds of his students, colleagues, and associates throughout the world. . . .The Festschrift. . . records our conviction that Speros Vryonis, Jr. is truly a heroic scholar, whose achievements we naturally wish to applaud in some formal but personal way.

Andreas C. Kyprianides, Honorary Consul General of Cyprus in Los Angeles:

> Dr. Vryonis is one of those rare and gifted individuals who come around once in a great while to enrich our lives with their extraordinary accomplishments and lead the way.
>
> More than anyone else I know, he comes closer to the ancient Athenian model of a good man—my favorite model—as described by Pericles in his famous funeral oration: "The man who loves beauty without extravagance, pursues wisdom and knowledge without a loss of manliness, and, at the same time, is actively concerned with the affairs of the polis."

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Angelo Tsakopoulos, left, and Dr. Speros Vryonis, Jr. in Sacramento following the presentation of Volume II of the Festschrift to Dr. Vryonis by Mr. Tsakopoulos.

DR. SPEROS VRYONIS, JR. IS HONORED WITH FESTSCHRIFT

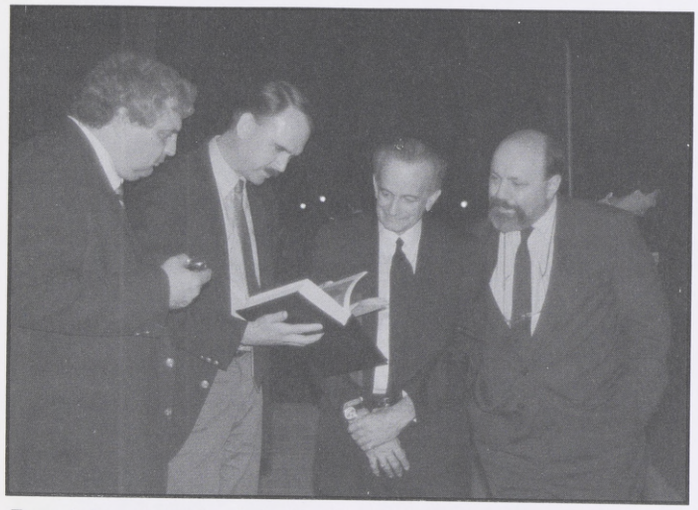
(continued from page 25)

Dr. Christos P. Ioannides, Director, Vryonis Center:

> Professor Vryonis, those of us who are fortunate to have been your students know better than anybody that you are the teacher of what is beautiful—*oraio*; you are the teacher of what is great—*megalo*; you are the teacher of what is truthful—*alethino*. You have never forgotten your roots which you have synthesized so harmoniously with the spirit of America. And you have fought all of your life for the ideals of Hellenism. You have touched us and, because of that, we are better *anthropoi* (human beings) . . . . As we gather here tonight to honor Professor Vryonis, the spirit of a beloved son, Speros Basil, is with us. I am sure he is pleased and he rejoices with us. I am proud to be the director of the center that bears his name and is dedicated to the study of Hellenism.

Angelo Tsakopoulos, Member of the Vryonis Center Board of Trustees:

> The title of this Festschrift, *To Hellenikon*, is most appropriate for the occasion because Dr. Vryonis personifies the essence of Hellenism. He is the teacher of Hellenism—*daskalos kai logios tou Hellenismou*—par excellence. Like Hellenism's spirit, which transcends boundaries, Professor Vryonis's intellectual accomplishments have never been constrained by the barriers of time, geography, or culture. Indeed, he is the teacher of the ecumenicity of Hellenism and the humanism of Hellenism. Above all, he is the teacher of the truth.



From left to right, Dr. John S. Langdon, Dr. Stephen W. Reinert, Dr. Speros Vryonis, Jr., and Aristide D. Caratzas look at Volume II of the Festschrift at the dinner in Sacramento honoring Dr. Vryonis.



California State Senator Nicholas C. Petris speaks at the dinner in Sacramento honoring Dr. Vryonis.

The following are excerpts from congratulatory letters marking the presentation of the Festschrift in Sacramento:

Dr. Milton V. Anastos, Professor Emeritus of Byzantine Greek and History, UCLA:

> I must state that we are all honored by the presence of Speros Vryonis, Jr. and are eager to salute him as one of the very greatest Byzantinists and Hellenists in the world.

Dr. Jelisaveta Stanojevich Allen, Bibliographer, Dumbarton Oaks Research Library, Washington, D.C.:

> Throughout your life and your academic activities, you have been most generous and loyal to those who collaborated with you, those who studied with you, as well as those fortunate enough to be your friends. May this traditional academic honor, the Festschrift, express to you our greetings, our best wishes, and our gratitude for everything you have done for us. This tribute is the acknowledgement of the devotion and esteem we all have for you.

Elias Clis, Consul General of Greece in San Francisco:

> Professor Vryonis's exceptional academic achievement has made his work invaluable for the understanding of the painful but uninterrupted journey of Hellenism through the ages. His undaunted pursuit of historical truth in matters Hellenic becomes a powerful defense at a time when history is arrogantly revised on the basis of biased concepts and political expediency.

Dr. Thanasis Maskaleris, Professor of Modern Greek Literature and Director of the Center for Modern Greek Studies, San Francisco State University:

> The Center for Modern Greek Studies and the Nikos Kazantzakis Chair at San Francisco State University, together with the Modern Greek Studies Foundation of the San Francisco Bay area, congratulate Professor Vryonis for his distinguished and very significant contributions in the diverse areas of scholarship, and, equally, for his exemplary leadership in the many arenas of living Hellenism.

OFFICE OF THE GOVERNOR
State of California

July 24, 1993

Dear Professor Vryonis,

Today, as you celebrate on the occasion of your 65th birthday, Mrs. Wilson and I are delighted to join your family and friends in extending our warm congratulations and best wishes for a memorable celebration.

Birthdays provide a great opportunity to remember the people and events which have brought us joy and fulfillment over the years. I'm sure you hold many special memories of the past 65 years, among them the great contributions you have made to the study of Hellenistic culture.

Your tenures as director of the Gustave E. von Grunebaum Center for Near Eastern Studies and the Alexander S. Onassis Center for Hellenistic Studies have enabled college students to explore the history, society, and culture of the Greek world. And your founding of the Speros Basil Vryonis Center for the Study of Hellenism has provided the community with the opportunity to participate in activities focusing on the study of Greek civilization.

Your great work as a pioneer in education has enabled others to share in the knowledge that you have devoted your life to seeking. Most important, you've been a source of inspiration to many young Californians.

Please accept my best wishes for a memorable birthday celebration and every continued success in the years ahead.

Sincerely,

PETE WILSON

California Governor Pete Wilson congratulates Dr. Vryonis.

VRYONIS CENTER PUBLICATIONS

In 1994, the Vryonis Center will be entering the fourth year of its two publication series, *Hellenism: Ancient, Mediaeval, Modern*, and *Subsidia Balcanica, Islamica, et Turcica*. Since the beginning of 1991, a total of fifteen volumes in these series have been produced under the auspices of the Vryonis Center by the publishing house of Aristide D. Caratzas in New Rochelle, New York.

Last summer, a two-volume Festschrift was published in honor of Dr. Speros Vryonis, Jr.'s sixty-fifth birthday. It is a collection of 55 essays written by his students and academic colleagues. While it was published under the auspices of the Vryonis Center by Aristide D. Caratzas, this work is not part of the two Vryonis Center series (see also page 23):

To Hellenikon: Studies in Honor of Speros Vryonis, Jr.

John S. Langdon, Stephen W. Reinert, Jelisaveta Stanojevich Allen, and Christos P. Ioannides, Editors. 2 vols.

Volume I: Hellenic Antiquity and Byzantium

1993, xlvii + 474 pp., cloth. ISBN: 0-89241-512-6. $75.

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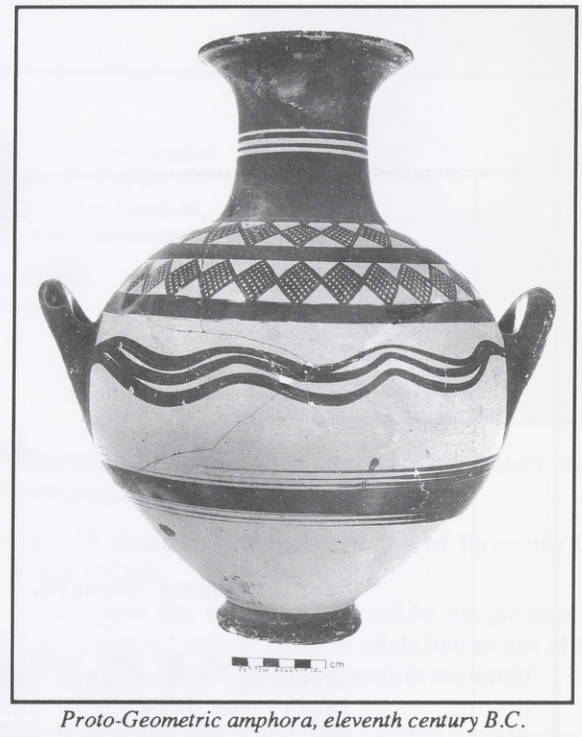
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Volume II: Byzantinoslavica, Armeniaca, Islamica, and the Balkans and Modern Greece

1993, xvi + 478 pp., cloth. ISBN: 0-89241-513-4. $75.

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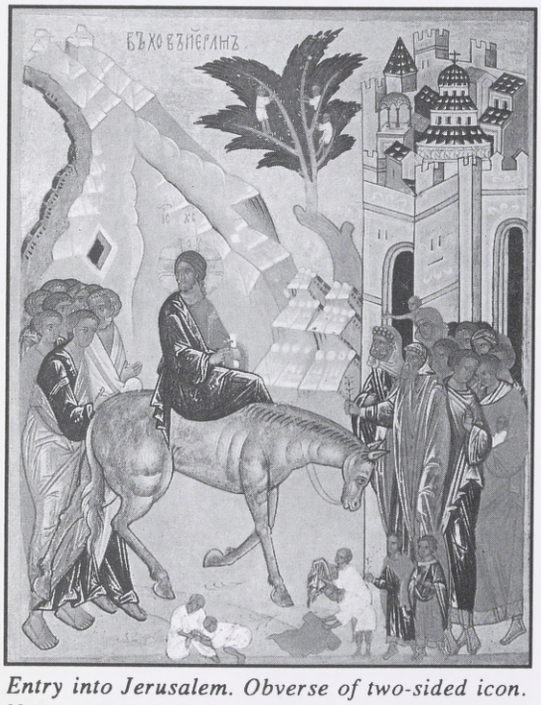
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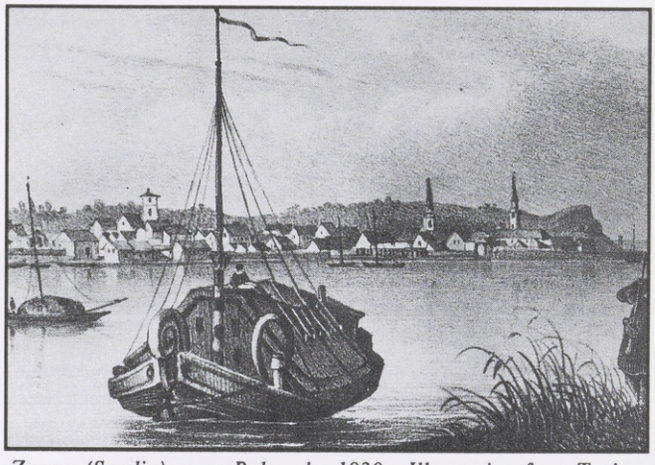
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Entry into Jerusalem. Obverse of two-sided icon. Novgorod. Cathedral of Holy Sophia. End fifteenth-beginning of sixteenth century. Illustration from Speros Vryonis, Jr., ed., Byzantine Studies: Essays on the Slavic World and the Eleventh Century, *1992.*



Zemun (Semlin), near Belgrade, 1830s. Illustration from Traian Stoianovich, Between East and West: The Balkan and Mediterranean Worlds, Vol. 2, Economies and Societies: Traders, Towns, and Households, *1992.*

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Thanos Veremis, *The Greek Military: From Dictatorship to Democracy*

The following three volumes are the most recent publications in the Vryonis Center series. They appeared this fall:

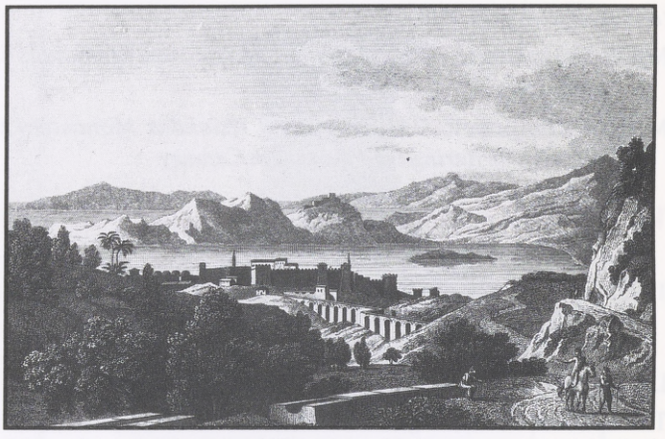
Hellenism: Ancient, Mediaeval, Modern Series

The Greeks and the Sea

Speros Vryonis, Jr., Editor
1993, 224 pp., 33 illustrations, cloth. ISBN: 0-89241-521-5. $65.

This volume is a compendium of essays presented at the first Biennial Conference on Hellenism, "The Greeks and the Sea," organized by the Alexander S. Onassis Center for Hellenic Studies at New York University from November 16-19, 1990. The conference was held in honor of Dr. Robert Browning, professor emeritus, department of Classics, Birkbeck College University of London, who was the first recipient of the Gold Medal for Excellence in Hellenic Studies awarded every two years by the Onassis Center. The volume is the first concise study of the relationship between the Greeks and the sea from the archaic period of Greek history through modern times.

The essay topics include: the Greeks and the sea as reflected in Attic vase painting, Graeco-Roman trade in the Indian Ocean, Byzantine traders and their effect on Byzantium, the influence of the sea on coastal cities, the sea and water in Byzantine literature, social values and business strategies in the naming of ships in Greece from the eighteenth to the twentieth centuries, the Greek diaspora in the Mediterranean and the Black Sea as seen through American eyes from



View of the Greek town of Navarino with its port and the island of Sphacteria. Illustration from Traian Stoianovich, Between East and West: The Balkan and Mediterranean Worlds, Vol. 1, Economies and Societies: Land, Lords, States, and Middlemen, *1992.*

1815 to 1861, the visions of the sea in the works of the Greek poets George Seferis and Odysseas Elytis, and the postwar emergence of the Greeks as the foremost merchant mariners in the world.

The encounter of the Greek people with the sea has always been and remains today the most vital aspect of Greek society. The Greeks were the first Europeans to develop a complex and dynamic maritime life, and the intimate relationship between the nation and the sea has maintained an unbroken continuity. The experience of maritime colonization and the interaction with many foreign peoples created a profound sense of self-confidence and freedom, and opened the outside world to the Greeks physically, spiritually, and intellectually. The effects of the Greeks' relationship with the sea have been deeply imbedded in the political, religious, economic, literary, and artistic institutions and manifestations of the Greek-speaking people since the beginning of their recorded history.

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Some of the principal silver coins utilized for maritime commerce in Greek antiquity. Top and bottom: left, Philip of Macedon, tetradrachm, fourth century B.C.; middle, Alexander of Macedon, tetradrachm, fourth century B.C.; right, Syracuse, tetradrachm, fourth century B.C. From Speros Vryonis, Jr., ed., The Greeks and the Sea, *1993.*

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Subsidia Balcanica, Islamica, et Turcica Series

Between East and West: The Balkan and Mediterranean Worlds

Traian Stoianovich

Volume 3: Material Culture and Mentalités: Power and Ideology

1993, 160 pp., 40 illustrations, cloth. ISBN: 0-89241-506-1. $95.

Volume 4: Material Culture and Mentalités: Land, Sea, and Destiny

1993, 160 pp., 40 illustrations, cloth. ISBN: 0-89241-5-7-X. $95.

These books of essays by Dr. Traian Stoianovich, a professor in the history department of Rutgers University since 1955, are the last two volumes of a four-volume series on the Balkans and eastern Mediterranean. Volume 1, *Economies and Societies: Land, Lords, States, and Middlemen*, and Volume 2, *Economies and Societies: Traders, Towns, and Households*, were published in 1992. In the first two volumes, the author emphasizes the economic dimension of historical discourse, while the last two volumes focus on the social and cultural aspects of the development of history, with greater stress on the role of ideas, feelings, and shifting power relationships.

Material Culture and Mentalités: Power and Ideology

In the essay "The Social Foundations of Balkan Politics, 1750-1941," Dr. Stoianovich begins his analysis in the sixteenth century, following the conquest of the Balkan peninsula by the Turks, when social mobility became more intense and the relative membership of several different social, professional, and economic categories—merchants, craftsmen, and public officials—grew considerably. He ends this study with the situation in 1941, which he says really began in the thirties with the adoption by the communists of the policy of popular fronts, the emergence of a small unified Communist party under the leadership of Josip Broz Tito, and the transfer of the allegiance of the radical youth and ultrademocratic intelligentsia from the old order to a new political class and social myth.

In "Factors in the Decline of Ottoman Society in the Balkans," Dr. Stoianovich defines Ottoman society as an imperial and estate society, rather than a class society, and cites the continuing disparity between prices and wages as an important factor in the demise of the Ottoman social order.

The Balkans were able to remain one of the technologically more advanced regions of the world from the seventh millennium to 1400 A.D., Dr. Stoianovich notes in "Material Foundations of Preindustrial Civilization in the Balkans." Between 1400 and 1800, however, the organization of production on the basis of pre-existing values and traditions resulted in a situation in which the Balkans were lagging farther behind Western Europe as the eighteenth century approached. In this essay, the author identifies and analyzes the values and models which gave rise to this situation.

The essays "Le Maïs arrive dans les pays dinariques" (Corn Arrives in the Countries Where the Dinar is the Currency) and "Plantes et nourritures: Le Maïs" (Plants and Food: Corn) explore the significance of the cultivation of corn in the south Slavic countries beginning in Croatia in 1611.

The other essays in this volume are "Raguse—Société sans imprimerie" (Ragusa—Society without Printing) and "Mots et choses: Sur quelques noms orientaux des cafés" (Words and Things: Concerning Some Oriental Names for Cafés).

Material Culture and Mentalités: Land, Sea, and Destiny

In the essay "The 'Rationalization' of a Small Space-Economy: Serbia and the Great Powers, 1881-1914," Dr. Stoianovich notes that the struggle between Serbia and Austria-Hungary during the four decades preceding World War I assumed an economic as well as a political character. The economic and political conflicts were reflected in Serbia in a way that suggests a close interaction between changes at the following levels of organization: space, economy, and society. This essay explores the relationship between space and economy in Serbian society during this period, including developments in the transporting of goods and people.

"The Pattern of Serbian Intellectual Evolution, 1830-1880" explores the period in Serbia following Russian intervention in the Greek war of independence and Turkey's acknowledgment of an independent Greece. Because of these events, the moment seemed propitious for instituting a government of law in Serbia,

(continued on page 32)



A winged Deli (Berserker), an irregular soldier of the Ottoman army that was sent as the vanguard into battle, late sixteenth century. Illustration from Traian Stoianovich, Between East and West: The Balkan and Mediterranean Worlds, Vol. 4, Material Culture and Mentalités: Land, Sea, and Destiny, *forthcoming in 1994.*

(continued from page 31)

Dr. Stoianovich says. Since the end of 1828, he states, a so-called "legislative commission" created by Prince Miloš had been engaged in the task of translating the Code Napoléon into Serbian and codifying the laws and customs of the country. The code of laws which emerged was accepted in an amended form by lay and clerical dignitaries, but was never put into effect.

In "Prospective: Third and Fourth Levels of History," Dr. Stoianovich defines a "total history" as a "historical discourse that explains both the dynamism of change and the seeming immobilities." He cites the three levels of history defined by C.E. Labrousse and Pierre Chaunu—the economic dimension, the social dimension, and the dimension of the mind and emotion—and he adds a fourth—the dimension of power and shifting power relationships. The first three levels of historical inquiry will not culminate in a total history unless the question of power is addressed, Dr. Stoianovich notes. This concept of power, he says, should include not only the individuals who are most powerful at any given moment but also "the power of all individuals and groups capable of movement and resistance."

The other essays in this volume are "Russian Domination in the Balkans," "L'Espace maritime segmentaire de l'Empire ottoman" (The Divided Seas of the Ottoman Empire), and "Les Structures millénaristes sud-slaves aux XVIIe and XVIIIe siècles" (The Millennialist Structures of the South Slavs from the Seventeenth and Eighteenth Centuries).

The following four volumes in the Vryonis Center series will have been published by the end of the winter 1993-1994 season:

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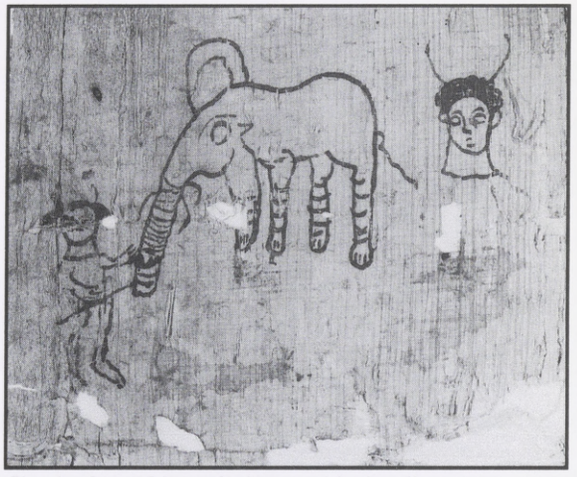
Graeco-Africana: Studies in the History of Greek Relations with Egypt and Nubia

Stanley M. Burstein
256 pp., cloth. ISBN: 0-89241-520-7. $40.

The papers in this volume are the result of nearly two decades of research by Dr. Burstein, who teaches ancient history at California State University, Los Angeles. The work examines the history and historiography of the interactions between the Greeks and the civilizations of ancient Egypt and Nubia.

The topics span almost two millennia and focus primarily on two areas of research: describing the basic character of the Greek historiography of the Nile valley civilizations, and determining the best way to reconstruct the history of Greek relations with the peoples of ancient Egypt and Nubia, considering the fragmentary extant sources.

The essays examine the Nubian slave trade in antiquity; the Nubian campaigns of C. Petronius and George Reisner's second Meroitic kingdom of Napata; Alexander in Egypt: continuity or change?; Alexander, Callisthenes, and the sources of the Nile; Arsinoe II Philadelphos: a revisionist view; Axum and the fall of Meroe; Cornelius Gallus and Ethiopia; an elephant for Anastasius: a note on P. Mich. Inv. 4290; the Ethiopian war of Ptolemy V: a historical myth?; Hecataeus, Herodotus, and the birth of Greek Egyptology; the origins of the Napatan state in classical sources; Pharaoh Alexander: a scholarly myth; Psamtek I and the end of Nubian domination in Egypt; a Christian Greek inscription from Nuri in the Sudan; Hecataeus of Abdera's history of Egypt; the Hellenistic fringe: the case of Meroe; and Herodotus and the emergence of Meroe.



Sketch of an African elephant and its handler on a papyrus (P. Mich. Inv. 4290) containing the remains of a letter of invitation from one Roman official to another. Found in Egypt, it was assigned by its editor to the late fifth or early sixth century (late Roman period). From the chapter "An Elephant for Anastasius: A Note on P. Mich. Inv. 4290" in Stanley Burstein, Graeco-Africana: Studies in the History of Greek Relations with Egypt and Nubia, *forthcoming in 1994.*

Christian Hellenism: Essays and Studies in Continuity and Change

Demetrios J. Constantelos
292 pp., cloth. ISBN: 0-89241-532-1. $60.

An inheritor of Graeco-Roman religious tolerance, the Byzantine Empire found itself in a dilemma, that of reconciling its multisectarian past and the claims for religious exclusiveness advanced by Christianity. The essays in this volume address the problem of continuity and discontinuity in Greek history and illustrate that a synthesis and reconciliation between the old Graeco-Roman culture and the new Christianity was achieved in mediaeval Greek society, a reconciliation that persists in the cultural and intellectual life of modern Hellenism.

The 13 essays in this book are an outgrowth of papers delivered at the invitation of various academic societies and professional organizations. They have been previously published during the last twenty years in European and American professional journals.

(continued on page 33)



A Christian Greek inscription (SEG 2.883), ninth-early tenth century A.D., from ancient Napata in central Sudan. From the chapter "A Christian Greek Inscription from Nuri in the Sudan" in Stanley Burstein, Graeco-Africana: Studies in the History of Greek Relations with Egypt and Nubia, *forthcoming in 1994.*

(continued from page 32)

In the five essays of Part One, an attempt is made to identify the nature of the Byzantine mind and illuminate the strained relations between the old beliefs and the new faith through theoretical discourse and through examples from popular culture and the empirical life of individuals, such as Kyros Panapolites, a fifth-century mayor of Constantinople.

The four essays of Part Two illustrate the Byzantine ideal of unity-in-uniformity and examine the ways in which this ideal determined Byzantine relations with Judaism and the view of the emerging religion of Islam.

In Part Three, the remaining essays point to continuities and discontinuities in ethnic composition, language, ideological attitudes, and religious institutions and practices.

This volume is the third in a series by Dr. Constantelos entitled *Studies in the Social and Religious History of the Mediaeval Greek World.* The first two volumes were *Byzantine Philanthropy and Social Welfare,* and *Poverty, Society, and Philanthropy in the Late Mediaeval Greek World.*

Byzantine Institutions: Society and Culture

Speros Vryonis, Jr. 2 vols.

Volume 1: Institutions and Society

288 pp., cloth. ISBN: 0-89241-528-2. $60

Volume 2: Provinces, Foreigners, and the Twilight of the Empire

384 pp., cloth. ISBN: 0-89241-542-8. $70

This work brings together a variety of essays that span 30 years of research by Dr. Vryonis.

Volume 1 includes articles on imperial institutions. Among them is an essay published for the first time entitled "Comments on the Byzantine Imperial Institution: the Continuity of Absolutism in Legal Literature—the Question of Divinity, Paedagogues, Imperial Virtues."

Included among the other essays in Volume 1 are "Byzantine Imperial Authority: Theory and Practice in the Eleventh Century;" "The *Vita Basilii* of Constantine Porphyrogenitus and the Absorption of Armenians in Byzantine Society;" "Cultural Conformity in Byzantine Society, Ninth-Twelfth Century;" "The Peira as a Source for the History of Byzantine Aristocratic Society in the First Half of the Eleventh Century;" "The Will of a Provincial Magnate, Eustathius Boilas (1059);" "An Attic Hoard of Byzantine Coins 668-741 from the Thomas Whittemore Collection and the Numismatic Evidence for the Urban History of Byzantium;" "Byzantine Demokratia and the Guilds in the Eleventh Century;" "The Panegyris of the Byzantine Saint; A Study in the Nature of a Mediaeval Institution, its Origins and Fate;" "Byzantium: Social Basis of Decline;" "Problems in the History of Byzantine Anatolia;" and "Aspects of Byzantine Society in Syro-Palestine: Transformations in the Late Fourth and Fifth Centuries."

Volume 2 deals with the provinces, foreigners, and the final years of the empire. It includes studies on Anatolia, Asia, the Balkan peninsula, Syro-Palestine, and Byzantine Cyprus. In addition, it examines the effects of Islam, the Slavic invasions of Greece, and contacts with Armenians.

This volume includes the essays "Byzantium and Islam, Seventh-Seventeenth Centuries;" "The Evolution of Slavic Society and the Slavic Invasions of Greece: The First Major Attack on Thessalonike, 597 A.D.;" "Byzantine Images of the Armenians;" "Crises and Anxieties in Fifteenth-Century Byzantium, and the Reassertion of Old and the Emergence of New Cultural Forms;" "The Freedom of Expression in Fifteenth-Century Byzantium;" "Byzantine Cultural Self-Consciousness in the Fifteenth Century;" "Introductory Remarks on Byzantine Intellectuals and Humanism;" and "The Impact of Hellenism: Greek Culture in the Moslem and Slavic Worlds."

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Byzantine gold coinage (solidi) employed in commerce during the Middle Ages. Top and bottom: left, Justinian II, seventh-eighth century A.D.; middle, Leo VI, ninth-tenth century A.D.; right, Zoe and Theodore, eleventh century A.D. From Speros Vryonis, Jr., ed., The Greeks and the Sea, *1993.*

VRYONIS CENTER PUBLICATIONS



Exhibit at the California State University, Sacramento, Library on books published under the auspices of the Vryonis Center. Designed by Anna Yannacodimou, Vryonis Center Library Assistant.

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PREVIOUS PUBLICATIONS

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FOUR VISITING SCHOLARS AT THE VRYONIS CENTER THIS YEAR

This fall, the Vryonis Center's Visiting Scholars Program was launched with the arrival of Dr. Elizabeth Prodromou in September and Dr. Harry J. Psomiades in October.

Dr. Prodromou, who completed her Ph.D. in political science from the Massachusetts Institute of Technology earlier this year, is the Center's first post-doctoral fellow in the Visiting Scholars Program. She will be conducting research at the Center until July 1994.

Dr. Psomiades is a professor of political science at Queens College and the Graduate School of the City University of New York, as well as the founder and director of the Center for Byzantine and Modern Greek Studies at Queens College. He has spent the months of October and November researching the issue of the Greek-Turkish Compulsory Population Exchange of 1923. In December, he returned to New York where he plans to complete his research and present his findings in a monograph to be published under the auspices of the Vryonis Center (see the interview with Dr. Psomiades on page 36).

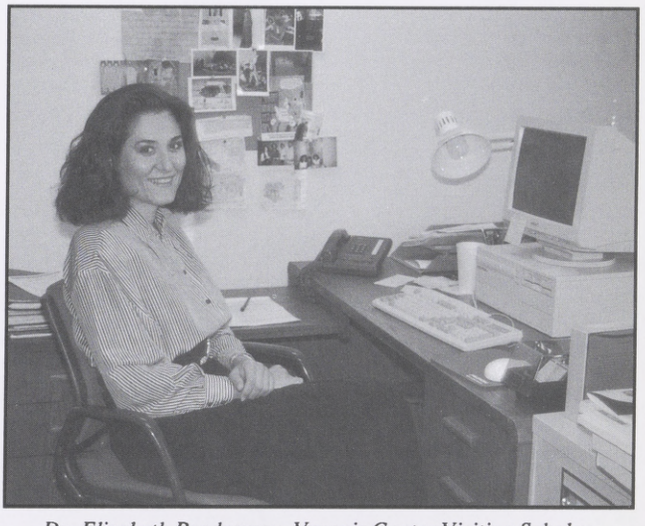
In January 1994, two additional visiting scholars will arrive at the Vryonis Center: Dr. Nikolay Todorov, professor of Balkan history, University of Sofia, Bulgaria, who was also former Bulgarian ambassador to Greece (1979-1983) and former chairman of the Bulgarian Grand National Assembly (1990-1991); and Dr. Alexander Kitroeff, assistant professor, history department of New York University and Alexander S. Onassis Center for Hellenic Studies, New York University.

Dr. Todorov, who will remain at the Center until July 1994, is writing a book which will explore the transformation of relations between Bulgaria and Greece and the changes in Greek political life during the years he served as ambassador to Greece.

Dr. Kitroeff, who will spend six months at the Center, will be focusing on the evolution of Greek nationalism from 1875 to 1913 within the context of the rise of nationalism in the Balkans, especially Bulgaria, and the consequent struggle over Macedonia which culminated in the Balkan Wars of 1912-1913.

While these scholars are at the Center, they assist in the expansion of the library's resources in their areas of specialization by suggesting new acquisitions. As part of the program, the scholars also present lectures to academic, professional, and community groups on topics they are researching at the Center.

Dr. Prodromou to Focus on Relationship between Politics and Religion in Greece



Dr. Elizabeth Prodromou, Vryonis Center Visiting Scholar.

Dr. Elizabeth Prodromou's areas of concentration are comparative politics, political economy, West European politics, and the politics of Eastern Europe and the Balkans. Her dissertation topic is "Democracy, Religion, and Identity in Socialist Greece: Church-State Relations Under PASOK, 1981-1989," in which she explores the role of religion in the cultural and institutional aspects of democratization under the government of Prime Minister Andreas Papandreou and the Panhellenic Socialist Movement (PASOK).

From 1991-1993, Dr. Prodromou was an affiliate scholar at the Center for European Studies at Harvard University, where she chaired the Greek Study Group. As a teaching fellow in the department of government, she also taught courses on "The Rise and Fall of State Socialist Regimes in East-Central Europe" and "The Politics of Identity in the Balkans."

While Dr. Prodromou is at the Vryonis Center, she is working on a monograph, to be published under the auspices of the Center, based on her dissertation. The monograph will focus on church-state relations in Greece in terms of the historical formation of the country's culture, and on the impact of religious conceptions of collective identity on efforts to build a pluralist democracy since the transition to democracy in 1974, following the seven-year military dictatorship. Dr. Prodromou is also developing a project comparing the religious dimensions of culture on democratic transition in Bulgaria, Albania, and Greece.

In addition, she is finalizing the paper she presented at the conference on "Eastern Orthodoxy in a Post-Communist World" for publication under the auspices of the Vryonis Center and the Hellenic Foundation for Defense and Foreign Policy (see page 5). Her other recent conference papers include "Religion as a Factor in Identity Construction and Conflict Resolution in Post-Cold War Cyprus," and "Some Observations on Regime Change and Religion in Greece and Russia."

Dr. Prodromou's future publications will include: "Remaking Civil Society in the Balkans: Some Comparative Lessons on Eastern Christianity and Regime Change" (*Mediterranean Quarterly*, Winter 1994), and "On Church-State Relations Under PASOK: A Tentative Assessment of Orthodoxy, Democracy-Building, and Secular Pluralism in Post-1974 Greece" (*Historia y Fuente Oral*, Winter 1994, a Spanish journal).

INTERVIEW WITH DR. HARRY J. PSOMIADES

Visiting Scholar's Research Focuses on Greek-Turkish Compulsory Population Exchange of 1923

The agreement governing the Greek-Turkish Compulsory Population Exchange of 1923 was the culmination of a period of intense refugee activity beginning with the Balkan Wars of 1912-1913, extending through World War I, and ending with the so-called Greek-Turkish War of 1919-1922. This decade of turmoil involved the movement of some two million Greeks, Turks, and Bulgarians.

As Dr. Harry J. Psomiades investigates this topic, the unpublished "Nansen Papers," housed in the League of Nations headquarters in Geneva, are serving as a primary source of information. In 1922 and 1923, Dr. Fridtjof Nansen was the Secretary General of Refugees of the League of Nations, which oversaw the population exchange. He played an important role in negotiating and carrying out the exchange agreement.



Susan M. Spencer interviews Dr. Harry J. Psomiades at the Vryonis Center.

The fact that the majority of the Greeks targeted for relocation in the 1923 exchange were from the Pontos region of Turkey, south of the Black Sea, played a role in Dr. Psomiades' decision to conduct extensive research on the exchange. One of his areas of interest is the succession of refugee movements involving the Greeks of Pontos since the late eighteenth century.

Dr. Psomiades is a descendant of Pontic Greeks. Although he was born in Boston, both of his parents were born in the Pontos region.

The Pontic Greek homeland extends along the south shore of the Black Sea from Sinope eastward for some 300 miles through Trebizond to the present Georgian-Turkish border. It also stretches inland for about 75 miles into the Pontic highlands which, for centuries, effectively sealed off the Pontic littoral from Central Anatolia. The Pontic Greek Empire of Trebizond, spanning the years 1204-1461, was ruled by the Grand Komnenoi, who were related to the Komnenoi dynasty of emperors that ruled Byzantium from 1081-1185.

In the following interview with Newsletter Editor Susan M. Spencer, Dr. Psomiades discusses the 1923 exchange agreement, while placing it in its historical context and commenting on its relevance to contemporary issues involving refugees. The photographs of the Pontos region and northwestern Turkey were taken by Dr. Psomiades when he visited the area in August 1955.

What was particularly significant about the Greek-Turkish compulsory population exchange of 1923?

It was the first major official population transfer of our century, involving the exchange of about 370,000 Muslims in Greece for about 350,000 Greeks in Turkey. It began in early 1923 and extended into mid-1924.

Most of the Muslims to be transferred to Turkey were living in Greek Macedonia, with a small percentage coming from the Aegean islands and Crete. The Turks of western Thrace—primarily Xanthi and Komotini—were excluded from the exchange.

The Greeks designated for relocation were primarily from the Pontos region, although some were from Cappadocia and the interior. They were the last Greeks to leave Turkey, with the exception of the Greeks of Istanbul who were not slated for relocation, and they were resettled mainly in western Thrace and Macedonia.

More than 1 million Greeks had left Turkey the previous year. Over 800,000 of them had fled western Anatolia over a three-week period when the Greek army was defeated at Smyrna in September 1922. An additional 200,000 had left eastern Thrace the following month when the region was handed over to Turkey in accordance with the armistice at Mudania. The agreement governing the 1923 exchange settled a variety of issues pertaining to the earlier influx of these 1 million Greeks into Greece, as well as establishing the terms for the transfer of the remaining populations under the agreement. The total number of Greek refugees covered by the agreement was, therefore, about 1.3 million.

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The 1923 exchange was arranged by the League of Nations, making it the first time an international organization had been given the responsibility of supervising a population exchange.

How did you become interested in examining the 1923 population exchange so closely?

I thought there might be lessons to learn from this exchange which could be applied to what is happening in the world today. The issues of ethnic cleansing, homogeneous states, and population exchanges have reemerged in the last two years in the former Yugoslavia and the former Soviet Union.

The 1923 exchange was used as a type of model for subsequent exchanges. For example, during World War II, part of the Nazi policy in the Balkans was moving populations out of the area. When the Bulgarians occupied eastern Macedonia during the war, they deported all the Greeks to other parts of Greece or to Bulgaria, and they brought in Bulgarian settlers. Then, when the war was over, the Bulgarian settlers left, and the deported Greeks returned. The World Court used the Greek-Turkish population exchange as a model when it called for the relocation of the Sudeten Germans from Czechoslovakia to Germany after the war.

In these instances, minorities were seen to be a cause of instability. Today, what is going to happen to the ethnic minorities who are demanding self-determination in the former Soviet Union? For example, there is the struggle between the Armenians and Azerbaijanis, and the struggle within Georgia. There are close to 30 or 40 million Russians living outside of Russia in the nations that have emerged from the former Soviet Union. What we do not want to see is ethnic cleansing.



The fortification walls of the city of Trebizond (Trabzon) on the southeastern coast of the Black Sea. Built during the period of the Grand Komnenoi when the city was the capital of the Pontic Greek Empire of Trebizond (1204-1461).

Had such an exchange between Greece and Turkey ever been considered before 1923?

The notion of a Greek-Turkish population exchange goes back to the period at the end of the Balkan Wars of 1912-1913. In 1908, the Young Turks had taken over power in Turkey and they were determined to strengthen the Ottoman Empire. They came to the conclusion that there was no room in the empire for minorities and that the hold the minorities had on the economy should be broken.

Secret Turkish organizations in the Smyrna-Aidin area of western Anatolia were putting pressure on the Greeks to leave, and, when the Balkan Wars broke out, this pressure increased. In 1913, at the end of the wars, Greece occupied the Aegean islands. The Great Powers met and agreed to allow Greece to annex the islands, but Turkey refused to give them up, claiming that they were an integral part of Turkey. Turkey then began a program of mass deportations of Greeks from the coast, both from eastern Thrace and western Anatolia, to the interior of Turkey. Then, Turkey began expelling over 100,000 Greeks to Greece itself.

The Turks said they needed to make room for the Turkish refugees coming into the empire as a result of the Balkan Wars. In 1914, Greek Prime Minister Eleutherios Venizelos told the Turkish Grand Vizier that Greece could not tolerate this situation and that it should be discussed. The Turks suggested that there be a population exchange between the Muslims of Macedonia and the Greeks of eastern Thrace and certain regions of western Anatolia, such as Smyrna. It was agreed that third parties would intervene to assist in the exchange and that they would meet in Brussels in the summer of 1914. However, the plan was never carried out because World War I broke out.

Greece remained neutral in the war until 1917. Prior to that year, the Turks felt that it would only be a matter of time before Greece entered the war, and, at the encouragement of the Germans, they continued to deport Greek populations from the Turkish coast. When the war ended, a large number of Greek, Turkish, and Bulgarian refugees had been uprooted

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as a result of the fighting in the Balkans. The Greek refugees that had left their homes in Turkey and eastern Thrace during the war began to go home.

How did the League of Nations become interested in the possibility of an official population exchange between Greece and Turkey in 1923?

In October 1922, Dr. Fridtjof Nansen, Secretary General of Refugees of the League of Nations, was in Istanbul where he was in charge of helping Russian refugees get resettled elsewhere. While he was there, he saw the tremendous influx of destitute Greek refugees, from 20,000 to 50,000, that had come into the city from the Pontos region and other regions of Turkey without food or clothing. Many of them were dying of typhus and the British army, then in control of the city, was concerned that its troops would be infected. It was under these circumstances that Nansen, in discussions with Greek and Turkish representatives, came to the conclusion that there had to be some kind of population exchange to carry out the orderly migration of the Greeks who remained in Turkey, excluding those in Istanbul. The League of Nations then set up a population exchange commission composed of two Greeks, two Turks, and three neutral members appointed by the League.

The agreement was signed on January 30, 1923, and was to take effect in May 1923, before the Treaty of Lausanne was concluded in July. The League of Nations did not want to wait until the treaty was finalized because the refugee problem was an urgent one and had to be attended to right away.

How smoothly was the exchange carried out?

The agreement stipulated that the people designated for the transfer would be able to stay in their homes until an orderly exchange was carried out in May. This would have allowed them to dispose of their property or arrange to take it with them. However, in violation of the agreement, the Turks began forcing the Pontic Greeks out of their villages prematurely. These Greeks sought refuge in the ports on the Black Sea, although transportation had not yet been arranged for them by the League of Nations. While waiting without any food, clothing, or shelter, thousands died. If Near East Relief, an American organization, had not been working in the Black Sea ports to feed them, thousands more would have died.

The population exchange agreement was a legal document which guaranteed that the people involved would receive compensation for the value of their property. By 1924, the exchange had been completed. It was then time to determine the value of the property left behind, but negotiations for this purpose dragged on and finally ended at an impasse. The refugees, therefore, were given no monetary compensation for their property.

There were additional violations on the part of both Greece and Turkey in the implementation of the exchange agreement.



The thirteenth-century church of Saint Sophia in Trebizond. Built during the period of the Grand Komnenoi.

Why weren't the Turks of Xanthi and Komotini, in western Thrace, and the Greeks of Istanbul included in this population exchange?

At the Lausanne conference in November 1922, the Turks made two proposals: that all Greeks should leave Turkey, including those in Istanbul, and that there should be a plebiscite in western Thrace, where Turkey claimed there was a Turkish majority, to determine if the region should become part of Turkey or have autonomous status. At that time, there were about 100,000 Turks in western Thrace and about 300,000 Greeks in Istanbul.

Greece's response was that the Greek population of Istanbul should be allowed to stay where it was since it was essentially a large urban population and Greece would have difficulty absorbing it. Greece also wanted the Greek Orthodox Patriarchate to remain in Istanbul. In addition, Greece

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reminded the Turks that it had acquired western Thrace from Bulgaria rather than from Turkey.

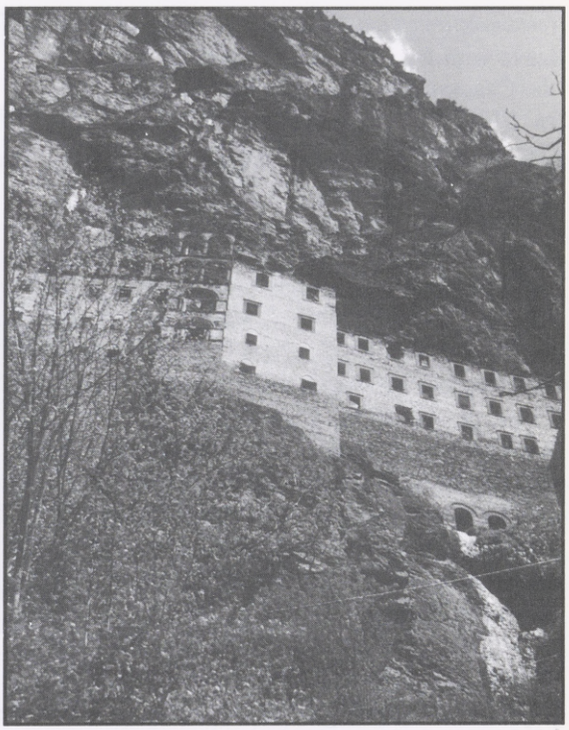
Greece got its way: the Greeks were permitted to remain in Istanbul and there was no plebiscite in western Thrace. In future negotiations, however, Turkey only allowed 120,000 of the Greeks in Istanbul to remain since it decided to expel the Greeks living in the suburban areas and small villages around the city. To balance the equation, the Turks were allowed to stay in western Thrace.

Before the Greek army agreed to give up eastern Thrace to Turkey in 1922, western Thrace had a Muslim majority and eastern Thrace had a Greek Christian majority. When eastern Thrace became part of Turkey, the Greek farmers living in the region crossed over into western Thrace, giving western Thrace an overwhelming Greek majority. And so the Hellenization of western Thrace began.

Why has the plight of the Pontic Greeks been so dramatic?

There have been a number of significant movements of Greek refugees out of the Pontos region since the late eighteenth century. This is in sharp contrast to the situation concerning the Greeks of western Anatolia who fled from Turkey in a matter of a few weeks in September 1922.

During World War I, Turkey carried out major deportations of Greeks from the Pontos region. Russia was on the side of the allies in the war, and, because the Greeks shared a common religion with the Russians, the Turks believed that the Greeks would cooperate with the Russians. Therefore, under terrible conditions, the Turks started to deport the Greeks from the Pontos into the interior. Many of these Greeks went to Russia during World War I to avoid deportation, and, then, when the allies were victorious, they returned to the Pontos. During the so-called Greek-Turkish war of 1919-1922, many Pontic Greeks were again deported into the interior. The figures for the total number of Pontic Greeks who died during the deportations accompanying both wars are as high as 303,000. I would say that the figure is at least 200,000.



Panagia Soumela Monastery, south of Trebizond. Established in 270 A.D.



The modern town of Kastamonu, about 100 miles north of Ankara, in the former Byzantine province of Paphlagonia. The castle in the background was the ancestral home of the Komnenoi dynasty of emperors that ruled Byzantium from 1081-1185.

In the Middle Ages, the Pontic Greek Empire of Trebizond of the Grand Komnenoi included portions of what is today southern Russia and the Crimea. In modern times, the Greek population of southern Russia increased drastically because of a series of wars between Russia and Turkey in 1774, 1828-1829, 1855-1856, and 1878. During each of these wars, the Russian army came into eastern Turkey and, when it left, the Greeks in the areas that the Russian army had occupied were afraid of Turkish reprisals. They would then

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leave with the Russian army and go into the Caucasus and southern Russia. Even in 1922, with the movement of the Greek population to Greece, some 80,000 Pontic Greeks crossed over into Georgia.

The Pontic Greeks in the Soviet Union had their own schools and were allowed to teach Pontic Greek to their children until 1938 when they were persecuted by the Stalinist regime. There is, therefore, a very significant Pontic Greek population in southern Russia, the Caucasus, and the Crimea. The Russian census of 1979 lists about 400,000. My own figure would be closer to 500,000. There were about 125,000 Greeks in Georgia alone as of 1989.



The ancient Greek town of Kotyora (modern Turkish town of Ordu), between Trebizond and Samsun on the southeastern coast of the Black Sea. The nineteenth-century Greek Orthodox cathedral in the foreground was used by Greeks until they left the region during the Greek-Turkish Compulsory Population Exchange of 1923.

What can we learn from the 1923 population exchange that could help us understand the problems involved in the movement of populations today?

It is important to note that nobody wanted to take credit for the compulsory population exchange of 1923. Everyone blamed everyone else for it because, given western values, such an exchange was considered anathema. Even those in the west who advocated the exchange always prefaced their remarks by saying they really did not want to carry it out. They realized that it was a failure of societies to become pluralistic and an admission of the failure of the international community to find peaceful means, more humane means, of reaching a settlement concerning minorities. Countries are generally more willing to agree to a population exchange if it is voluntary.

Arguments for ethnic cleansing are still very much in evidence today. Time and again, countries, and very often international organizations, come to the conclusion that the only way to prevent minorities from being troublesome in the future is to get rid of them. The virulent nationalism that was suppressed in Eastern Europe and the former Soviet Union is now emerging, leaving little room for a pluralist or civil society where everyone is basically equal and people of different ideologies, religions, languages, and color participate fully in society. The countries in Eastern Europe and the former Soviet Union have had no tradition of a civil society. They were imbued with the notion that homogeneity is central to the state, and, in one way or another, they all persecuted their minorities.

Whenever a population exchange is contemplated, it never takes place during periods of stability and peace. It always occurs during times of crisis, rather than in an environment which is conducive to sitting down and working out problems. This is one of the reasons why it is very difficult to come to an agreement on providing compensation for the property left behind by refugees.

Lectures by Dr. Psomiades

While Dr. Psomiades was a Vryonis Center Visiting Scholar, he contributed to the Center's local cultural outreach program by giving the following lectures:

November 9, 1993, "Macedonia: the Powder Keg of the Balkans," at a World Affairs Council of Sacramento dinner.

December 1, 1993, "The Phantom Republic of Pontos and the *Megale Katastrophe*," at a dinner given by the American Hellenic Professional Society of Sacramento.

VRYONIS CENTER IS GIVEN PIANO OWNED BY DIMITRI MITROPOULOS

A grand piano once owned by world-renowned Greek conductor, pianist, and composer Dimitri Mitropoulos has been donated to the Vryonis Center. The donor is Basil Vlavianos, a Greek-American attorney, professor of political science and economics, and newspaper publisher. Professor Vlavianos also presented the Center with more than 6,000 books, pamphlets, newspapers, and magazines last year.

The Center wishes to extend its thanks to Professor Vlavianos for his generosity. Knowing that the spirit and talent of Mitropoulos are with us through the piano on which he practiced and created his musical compositions makes this instrument a very special gift, one that the Vryonis Center and its visitors will enjoy for years to come.

Basil Vlavianos bought the piano in the early 1940s so that his daughter Zita could begin piano lessons. It was crafted in Leipzig, Germany, in 1913 by the celebrated German piano maker Julius Ferdinand Blüthner (1824-1910). Blüthner founded his piano workshop in the German city in 1853.

The piano has a genuine ebony wood finish and keys of ebony and ivory. Although the hammers are worn, the soundboard is intact and the instrument is in good playing condition.

Composing by Age Fourteen

Dimitri Mitropoulos was born in Athens in 1896. When he was seven years old, he began studying piano. By the time he was ten, it was obvious that he had a great gift. At the age of 12, his father enrolled him in the Athens Conservatory *(Odeion Athenon)* and, by the age of 14, he had composed music for performances of the tragedies of Sophocles and Euripides.

When he was 15, he went to live as a monk on Mount Athos, but he left the monastic life in favor of his passion for music and the piano. However, the experience affected the course of his life. Although he achieved fame in the music world, he continued to live a spartan and disciplined life.

Mitropoulos graduated from the Athens Conservatory in 1918 with a gold medal for the pianoforte. In 1920, his opera entitled "Soeur Béatrice" (Sister Beatrice), based on a text by Belgian poet, dramatist, and essayist Maurice Maeterlinck, was performed in Athens. That year, Mitropoulos decided to go to Brussels for a year to study composition with Belgian composer Paul Gilson, on funds raised by Belgian violinist César Thomson.

In 1921, the city of Athens provided him with a scholarship to study piano in Berlin with Italian composer and pianist Ferruccio Busoni. While he was in Berlin, Mitropoulos realized that his strongest gift might be conducting. After receiving instruction from Austrian conductor Erich Kleiber, Mitropoulos became assistant conductor of the Berlin State Opera (1921-1924).

Becomes Established as Conductor in Athens

In 1924, Mitropoulos returned to Athens and was appointed conductor of the symphony orchestra of the Hellenic Conservatory (1924-1925) and conductor of the orchestra of the Concert Society (1925-1927). In 1927, he became conductor of the Athens Conservatory Orchestra, sharing the direction for the first two years with Jean Boutnikoff. In 1929, Mitropoulos became the sole conductor of the orchestra and exercised considerable influence in raising the standard of orchestral playing in Greece.

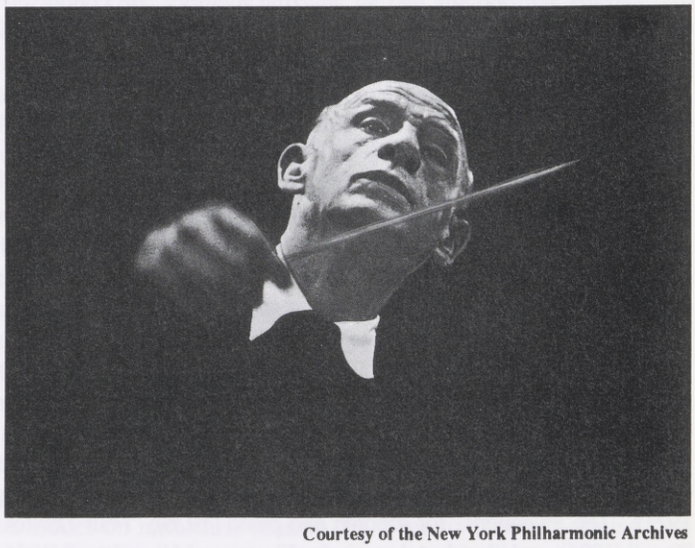
As his fame grew, he was invited to make numerous guest appearances abroad. Between 1930 and 1937, they included conducting the Berlin Philharmonic Orchestra and the Paris Symphony Orchestra, as well as appearances in Italy, England, Monte Carlo, and the Soviet Union.

Acclaimed in the United States

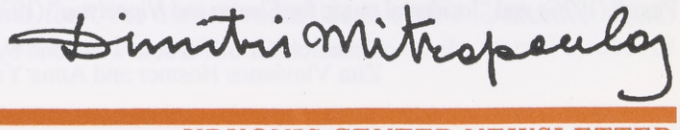
It was Serge Koussevitsky, the director of the Boston Symphony Orchestra, who invited Mitropoulos to Boston in 1936 to make his American debut as guest conductor of the orchestra. Apart from impressing Americans with his skill and artistry, he surprised and delighted them when he graciously stepped down from the podium and conducted from the piano.

In 1937, he was invited to succeed Eugene Ormandy as director of the Minneapolis Symphony, and he led it for 12 years. Under Mitropoulos, it became one of America's best orchestras, premiering the works of many fine musicians. In 1946, Mitropoulos became an American citizen.

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Courtesy of the New York Philharmonic Archives

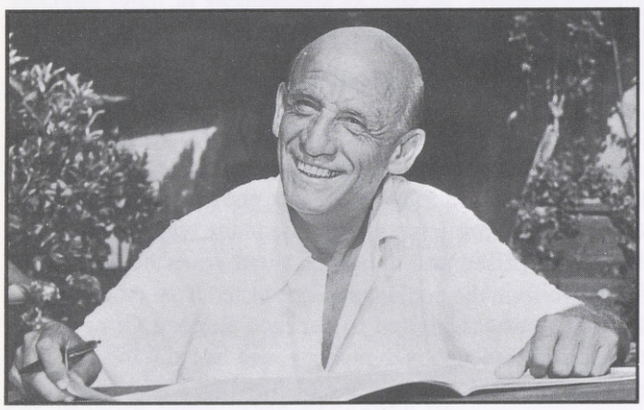


VRYONIS CENTER IS GIVEN PIANO OWNED BY DIMITRI MITROPOULOS

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In 1949, he became principal conductor of the New York Philharmonic Orchestra, a position he held until 1958. He shared the position with Leopold Stokowski from 1949 to 1950, and with Leonard Bernstein from 1957 to 1958. When he submitted his resignation, Mitropoulos said he wanted to focus more on opera and limit himself to guest appearances. During the 1954 season, Mitropoulos had made his first guest appearance at the Metropolitan Opera. He was to appear there many times and was also invited to La Scala in Milan, the Maggio Musicale (May Music Festival) in Florence, and the Viennese State Opera as guest conductor, while still leading the New York Philharmonic.

In 1959, Mitropoulos suffered a severe heart attack, but insisted on continuing his work. On November 2, 1960, he collapsed on the stage of La Scala where, as guest conductor, he was conducting a rehearsal of Mahler's Third Symphony, and he died before reaching the hospital. Earlier in the year, while in Vienna, Mitropoulos had written a letter to Bruno Zirato, the manager of the New York Philharmonic. In the letter, he said, "I cannot go on any longer. . . I keep telling myself that I must stop conducting, but—like Hannibal after a great battle—I forget the anguish of the past and start all over again."



Courtesy of the New York Philharmonic Archives

Conducting Without Score and Baton

Dimitri Mitropoulos had an amazing memory. He conducted without a score, even at rehearsals, but he could always indicate the exact page, bar, and rehearsal number of a wrong note. He never used a baton, being opposed to its connotation as a symbol of authority. He, therefore, made use of his hand, arms, shoulders, and entire body to express himself while conducting. Through his radiant personality, unique style, tireless patience, and astonishing technical ability, he established intimate rapport with musicians. During his career, he introduced the works of American and European modernists and presented innovations in programming.

His concern for the younger generation is reflected in his request that contributions made in his memory be used to create a fund for commissioning new composers' works. In 1963, the women's division of the Federation of Jewish Philanthropies established the Mitropoulos Conducting Contest with Leonard Bernstein heading the jury. The winners of this contest received a cash award and an appearance with the New York Philharmonic. In 1977, a chair was founded in memory of Dimitri Mitropoulos at the New England Conservatory of Music in Boston.

Compositions by Dimitri Mitropoulos include "Concert Piece" for violin and piano (1913); "Fauns" for string quartet (1915); "Passacaglia, Preludio e Fuga" for piano (ca. 1923); "Ten Inventions" for soprano and piano (1926); "Four Dances from Cythera for Piano" (1926); and "Incidental music for *Electra* and *Hippolytus*" (1936-37).

Research for this article was done by
Zita Vlavianos Hosmer and Anna Yannacodimou.

Zita Vlavianos Hosmer, daughter of Basil Vlavianos, shares her early memories of the Mitropoulos piano:

I was six or seven years old and it was 1942 or 1943. My parents were interested in my starting piano lessons. Through Gina Bachauer, the remarkable Greek concert pianist (who had made her professional debut with the Athens Symphony Orchestra under the direction of Mitropoulos in 1935), they learned that Dimitri Mitropoulos had a piano he would be willing to sell.

Imagine! The magnificent piano which had resonated to the touch of the master came to take its place in a home where one little girl loved it, but never quite did it justice . . . . In spite of six years of lessons with Madame Fernande de la Gasnerie Angiel, a graduate of the French Conservatory, a wonderful lady of patience and kindness, I cannot, today, play "Chopsticks." Our three children, however, faithfully took piano lessons, and, for two out of three, music plays a major part in their lives.

Though our children would certainly do it better justice than I did, in the opinion of our whole family, the right place for Dimitri Mitropoulos's Blüthner to come to rest is the Vryonis Center. It has been our pride, and, now, hopefully, it will bring joy and inspiration to many.

That Dimitri Mitropoulos, a Greek, is in the company of Koussevitsky, Loeffler, Weill, Hindemith, Schoenberg, Stravinsky, and a handful of other individuals and traditions is as it should be. In the words of American composer Everett Helm, "The evolution of American music has involved the absorption of many ethnic and cultural traditions. Much could be written on the contributions made by musical immigrants . . . . All these factors have combined to bring American music to the point it has reached today where American music and musicians . . . are equal partners with the other musical countries of the world."

So, we may consider this piano we share to be a potent symbol of the smallness of the world and of the link—through man's spirit—between our mother country and our adopted one.

Zita Vlavianos Hosmer, 1993.

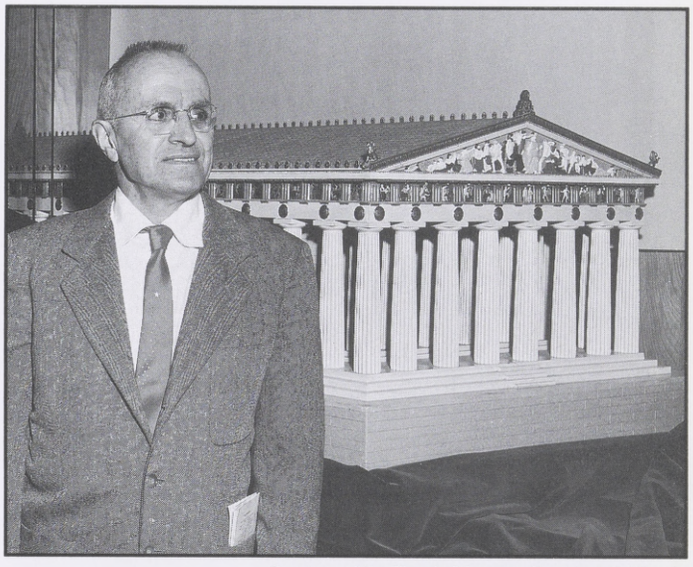
MODEL OF PARTHENON ON DISPLAY AT VRYONIS CENTER

A scale model of the Parthenon, constructed by Greek-American businessman Petros Diamantides and a team of craftsmen, has been loaned to the Vryonis Center by Mr. Diamantides' daughter Anna Galaxidas and her family.

It took about ten years to plan and build the exact replica which was completed by 1953. Measuring more than five feet in length, it faithfully reproduces each architectural and artistic detail of the temple on the Acropolis in Athens which was begun in 447 B.C. and completed in 438 B.C.

According to Mrs. Galaxidas, who lives in Sacramento, her father, a mini-market and liquor-store owner in Stockton, California, worked diligently on the model in the evenings after work.

Two brochures about the model in the archives of the Haggin Museum in Stockton say that Mr. Diamantides spent several years researching the project thoroughly. He obtained photographs of the temple and detailed data on its construction from various sources including the Library of Congress, the British Museum, and the American School of Classical Studies in Athens. On the basis of his research, he was able to create a set of working plans and blueprints of the original building which would enable him to reduce every structural feature to the scale of the proposed replica.



Courtesy of the Haggin Museum, Stockton, California

Petros Diamantides next to his model of the Parthenon in 1954 when it was on exhibit at the Pioneer Museum and Haggin Galleries (now the Haggin Museum), Stockton, California.

According to the brochures, he then enlisted the help of wood sculptor Ward Gregg of Lodi, California, and Stockton residents Orrin Merritt, Fred Junker, Mrs. Paul Gordon, and portrait painter Nan Rice who, along with Mr. Diamantides, spent the next six years combining their skills of woodcarving, precision joining, and painting to fashion the replica.

Thousands of small pieces of carved wood were used to create the walls, columns, roof, and artistic features of the ancient structure of Pentelic marble. For example, the sculpture on the pediments, metopes, and frieze; the acroteria on the roof; the features of the interior sanctuary which held the chryselephantine statue of Athena; the bronze shields added to the architrave at a later date; and the columns have been faithfully recreated exactly as they were in antiquity. Particular care was taken to reproduce the peculiarities of the architecture which were designed to counteract optical illusions. Thus, there is a convex swelling toward the center of the columns, a feature which overcomes the visual phenomenon that causes straight columns to appear concave. The exact measurements of the model are 63.4 in. (length), 29.6 in. (width), and 17.4 in. (height). The height of the columns is nine inches.

As the Parthenon project was nearing completion, Mr. Diamantides expressed his wish to exhibit the model in conjunction with a fundraising drive to benefit Greek war orphans. Dr. Tully Knoles, chancellor of the College of the Pacific (now University of the Pacific) in Stockton, organized and headed a committee for that purpose. The "Parthenon Committee" included the mayor and president of the Chamber of Commerce of Stockton and 21 additional officials and prominent citizens of the northern California city.

The replica was exhibited at the Pioneer Museum and Haggin Galleries (now the Haggin Museum) in Stockton in 1954. It was presented to the public on January 31, 1954, in a ceremony at the museum. The speakers at the event included Chancellor Knoles and Dr. Robert E. Burns, president of the College of the Pacific.

The replica was also on exhibit in San Francisco and other cities. According to an article in the *Stockton Record*, dated January 30, 1954, the model had been unveiled in San Francisco the previous fall by Queen Frederika of Greece during a visit of the queen and King Paul to the United States.

Petros Diamantides was 16 years old when he moved to the United States from his birthplace, the town of Agios Kyrikos on the Greek island of Ikaria. In 1962, he returned to Ikaria to retire, and he died there in 1979 at the age of 80.

Mrs. Galaxidas said that she is pleased to have the Parthenon model on indefinite loan to the Vryonis Center because "the Vryonis Center represents all of the things that the Parthenon stands for." The Center would like to extend its heartfelt thanks to Mrs. Galaxidas and her family for the privilege of displaying this beautiful model of the Parthenon, the eternal symbol of Hellenic civilization.

The Speros Basil Vryonis Center for the Study of Hellenism is a nonprofit research center and library. It was founded in 1985 to promote the study of Greek civilization and culture, from antiquity to the present, through lectures, conferences, publications, exhibits, and films. The Vryonis Center Library is open to the public Monday through Friday from 9 a.m. to 5 p.m. The Vryonis Center newsletter is available to the public free of charge.

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